

No.9 Part 2. Historical Talks on the Bible

BIBLE

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No.9 Part 2. Historical Talks on the Bible.
The BIBLE the Standard of Literature.

ISAAC WALTON
ADDISON
MACAULAY

Complete Angler
Spectator
Essay on Dryden

THACKERAY
SCOTT

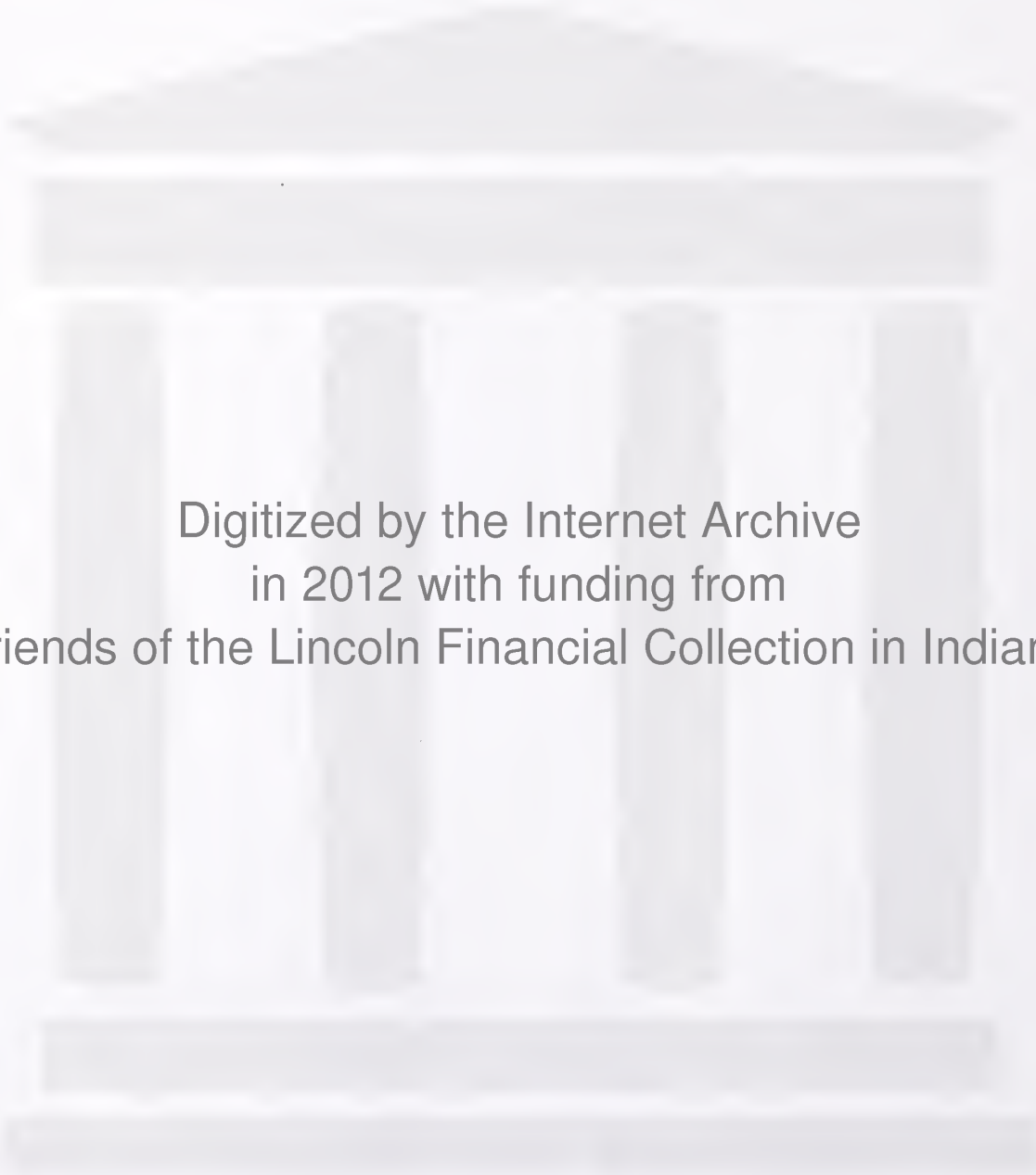
Vanity Fair
Ivanhoe, Rebecca's
Hymn and Prayer

Abraham Lincoln and religion

Bible

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection



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<http://archive.org/details/abrahaxxxxxxxxxxxxx00linc>

THE
HOLY BIBLE,

CONTAINING
THE OLD AND NEW
TESTAMENTS:

WITH
ARGUMENTS

PREFIXED TO THE DIFFERENT BOOKS,

AND MORAL AND THEOLOGICAL

OBSERVATIONS

ILLUSTRATING EACH CHAPTER,

COMPOSED BY

EDWARD D. MR OSTERVALD, PROFESSOR OF DIVINITY.

AT THE REQUEST OF THE MEMBERS OF THE BOARD OF THE AMERICAN BIBLE SOCIETY.

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 15 N. 2ND ST.



THOMAS LINCOLN'S BIBLE

PRINT FROM PHOTOGRAPH
in possession of the Lincoln
National Life Foundation

Fort Wayne, Indiana

Identification Number 475

Thomas Lincoln married to Sarah
Johnston Dec^r 2nd 1819 -
Sarah Lincoln, daughter of Tho^s.
Lincoln, was married to
Aug. 18th 18th 18th -

Abraham Lincoln son of Tho^s.
Lincoln was married to Mary
Vul^l Nov^r 4th 1842 -
John D. Johnston was married to his
second wife, Nancy Jane Williams
March 5th 1851

John D. Johnston son
of John D. and Mary
Jane Johnston was
borne April the 11th 1854

1656
1816
46
1856
16
170

Nancy Lincoln wife of Tho^s. Lin-
coln died October 5th 1818
Sarah daughter of Tho^s. Lincoln
wife of Aaron Gugler, died
May 20th 1838 -

Thomas Lincoln died January 17th
aged 73 years & 11 days -

Nancy Lincoln, was born Oct^r
10th 1807 -
Abraham Lincoln, son of Tho^s &
Nancy Lincoln was born Oct^r
12th 1809 -

Sarah Bush, first married to
Daniel Johnston, and afterwards
second wife of Tho^s. Lincoln,
was born Dec^r 13th 1788 -

John D. Johnston son of Daniel &
Sarah Johnston, was born May
18th 1815 Married to Mary Har-

October 13th 1834 - with her
born July 22nd 1816 -
Thomas L. D. Johnston, son of John
& Mary Johnston, was born
January 10th 1837 -

Abraham L. B. Johnston son of same
parents, was born March 27th 1838 -

Marietta Sarah Jane Johnston, Daughter
of same parents, was born January 27th
1840 -

Agnes H. Johnston son of same parents
was born, December 15th 1841 -

Richard W. Johnston son of same pa-
rents, was born, October 31st 1843 -

Annis H. Johnston son of same parents,
was born, November 18th 1845 -

Daniel W. Johnston, son of same parents
was born, December 13th 1847 -

Nancy Jane Williams, was born March
18th 1836 -

LINCOLN FAMILY RECORD,

Written by Abraham Lincoln in his Father's Bible.

From original in possession of C. F. Gunther, Esq., Chicago.

CHRISTIAN NATURE MARKED LINCOLN, PREACHER ASSERTS

Rev. W. J. Johnstone Tells
Kiwanians Bible Was Staff
of Emancipator.

Abraham Lincoln's crowning glory was his Christian character, said Rev. W. J. Johnstone, pastor of Knox Presbyterian church, before the Kiwanis Club in the St. Paul Athletic Club this afternoon in an address on the life of the Great Emancipator.

Rev. Mr. Johnstone expressed the belief that Lincoln's acts were inspired by God.

"Thirty years after his death," he said, "John Hay, a biographer, wrote that Lincoln was the greatest character since Christ.

"His unswerving faith in God marked his life. His soul shone out through his eyes. He was the product of six generations of Godfearing people. During the time he was President he often remarked that he had had a good Christian mother, that her prayers had clung to him throughout his life."

Mr. Johnstone said the Bible and prayer were Lincoln's mainstays and comfort during the dark days of his presidency.

7-26-13. *St. Paul (Ill.) J. H. [unclear]*

The Bible at Gettysburg

The Military Order of the Loyal Legion of the United States is composed of men who were commissioned officers in the Army and Navy during the Civil War and rendered important services for the cause of the Union. Among them are not a few of the most distinguished men in America. On the occasion of the twenty-fifth annual meeting in Philadelphia, the Commandery of Pennsylvania gave those in attendance an excursion to Gettysburg. All parts of the field were visited. Many of the men participated in this historic conflict. On the evening of October 21 a camp fire was held in the Court House at Gettysburg. The first speaker was the historian of Gettysburg, Major HENRY C. BURRAGE, of Maine. He gave an accurate and trustworthy account of the authorship of President LINCOLN's memorable address. In closing he said: "When we remember his lack of intellectual discipline and scholastic learning, how can one account for this great classic of the purest English?" General JOHN C. BLACK, formerly judge of a leading court of Illinois, sometime member of Congress and Commissioner of Pensions, was the next speaker. In his address he said: "Mr. Lincoln's very great knowledge of the English language was largely acquired by his diligent study of the Bible." He then added: "I hope the time will soon come when the Bible will be in the hands of every young person and taught in all our schools. By its use there had been built up a set of men who knew liberty and were ready to die for it." Commander JAMES PARKER, who sailed and fought with FARAGUT, said among other things: "No one who studies the Bible will ever lack for proper and adequate words to express right and lofty thoughts. When Kossuth was asked how he came to know and speak the English language so well, he replied, 'By studying the English Bible.'" Ex-Governor URBAN A. WOODBURY, of Vermont, followed, and said: "I have been specially interested and charmed by the references made to the Bible by the 'companions' who have preceded me. It is the message of God to men, revealing Jesus Christ as the Saviour of men." Each of these references to the Bible was enthusiastically applauded by the distinguished audience—an audience composed of men of affairs, men of culture, of open, broad, unprejudiced minds and mature judgment.

Lincoln's Parting Advice.¹⁸⁵⁷

It is a well-known fact that while President Lincoln was by nature a religiously inclined man he struggled for many years against religious disbelief. One of his oldest friends was Joshua F. Speed. He was probably on more intimate terms with the President than any other man. Their friendship began with the earliest dawn of Lincoln's career, and ended only with his death. Relative to this friendship and the last interview but one between the two, Alice D. Shipman, whose father entertained Lincoln and Douglass for weeks at a time under his roof, tells the following story in the *New York Sun*:

A few months before he died the President asked Mr. Speed to spend a night with him at the Soldier's Home. The guest arrived just after sunset, and, as was his wont, ran up to the President's rooms. There was the President reading a book. As he came nearer in the twilight the visitor was surprised to see his old friend reading the Bible. With the freedom that only a long intimacy could give, Mr. Speed said:

"I am glad to see you so profitably engaged."

"Yes," answered Lincoln, looking up seriously, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your skepticism, I am sorry to say that I have not."

The President for a moment looked him earnestly in the face, then placing his hand gently on the doubter's shoulder, said with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last important words he should speak to his friend:

"You are wrong, Speed; take all of this book upon reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man."

Mr. Lincoln was too great a man to sneer at devout feeling and a believing heart. He knew that the faculty of faith is as much a part of our being as the faculty of knowledge, and he gave it its place and its honor in man's labor and joy. The mighty burdens that President Lincoln bore, forced him nearer to the Power unseen but supreme, and became the culture of his faith.

Many a tired soul has been led to open the pages of the Bible who never otherwise would have known its solace and its strength. Christ's words were an invitation and a prophecy, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

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Lincoln once wrote to Joshua F. Speed, an intimate friend: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man."

In the Lincoln Museum, in Washington, there is a copy of the Holy Scriptures. It is well worn and shows the signs of much use. Inside the cover are these words in his own hand writing: "*A. Lincoln, his own book.*"

Weekly Journal.

WEDNESDAY, JULY 3, 1901.

TALKS OF THIS CITY.

Dr. Levi Gilbert's Impressions of Jacksonville—Some Lin- coln Memories.

Dr. Levi Gilbert, who made the address at the commencement exercises of the Woman's college, is the editor of the Western Christian Advocate, published at Cincinnati. In a recent issue of the Advocate he gives his impression of Jacksonville in the following article:

"No town in America exceeds in beauty and interest those that have grown up around a college nucleus, and which have been settled largely by people attracted by an atmosphere of culture and the opportunities for the education of their children. Back as far as the end of the '20s in the last century, the 'Yale Band' of earnest young Congregationalists from the old university established a college for the then new and far west on a beautiful elevation on the prairie. Dr. Sturtevant and Thomas K. Beecher soon gave a character to the Illinois college, and the city of Jacksonville clustered about it. A Presbyterian academy for young women has since been founded. Some 55 years ago our Methodist church saw its opportunity, and established a female academy, which is now the Illinois Woman's college.

"A while ago we presented editorially its claims upon the church; but the other day it was our privilege to visit it and speak before its large graduating class. It was a revelation to see its spacious building and noble campus—its fine situation in the very heart of the city—and its crowds of enthusiastic students. The church, of which Dr. Ewert is pastor—claiming one of the oldest organizations in the state—was filled to overflowing, showing the lively interest of the citizens in the school. Dr. Harker, the college's president—who came from England to this country in his youth as a coal-miner—has fought his way up manfully, gained his college training and doctor's degree, given himself for years to the vocation of an educator, and is now in the life and in the full tide of success. He has surrounded himself with a strong faculty. Under his administration the plant has been greatly enlarged, but is still pressed for room to accommodate its growing lists of students. We know of no institution which more richly deserves the attention of those of financial ability and benevolent impulses.

"We do not enter into any discussion as to whether it is better to send our daughters to co-educational institutions or to those designed exclusively for them. There will be enough parents with preferences either way to furnish a liberal patronage to each. But there is an increasing number who are looking with favor upon the colleges limited to women, and our church must be wise enough to meet this demand. Everywhere in the east the women's colleges are filled to overflowing. The Illinois Woman's college occupies a unique position, and, for the west and our denomination, has the field to itself. There would seem good reason why all our conferences in Illinois and the contiguous states should unite in rallying to its support.

"Jacksonville, with its beautiful square in the town's center, its broad streets shaded with the overarching maples, its substantial and comfortable homes, is a delight to the eye. In company with Drs. Ewert and Kemp, we enjoyed the riding through its avenues. The state institutions—the Insane asylum, and those for the deaf and dumb and the blind—are splendid buildings with wide-stretching grounds. The insane were scattered over the lawns, lounging or recreating, and the contrast between their present and former treatment was forcibly brought out.

"This region is full of memories of rough old Peter Cartwright and of Peter Akers, strong in personality and intellect. We had the pleasure of meeting Joshua Akers, his son. Here Milburn, the blind chaplain of the United States senate, resided, and the humble house is still standing. Here Yates, the war governor of Illinois, lived. His widow still survives him, and the house of his son, the present governor—a loyal Methodist like his father—is near by. His inauguration ceremonies were without the usual ball, but funds were so freely subscribed by friends of the administration that there was enough for all expenses and sufficient over to pay for a fine carriage outfit—a duplicate of Mrs. McKinley's—for Mrs. Yates.

"We met a number of the older residents who knew Lincoln intimately. One gentleman, Mr. Bailey Lawson, claimed the honor of 'naming' him first—having prophesied him as president in 1858, before the Lincoln-Douglas debates. It was at the conclusion of Lincoln's lecture on the 'Progress of Discovery and Invention.' Yet, despite the fact that Lincoln was popularly admired as an able lawyer, the lecture was slimly attended, and did not pay. There is comfort in that for some of the rest of us.

Lincoln's Two Texts.

Among those who might fairly profess to have known Abraham Lincoln were the pupils in a primary and intermediate school located near the White House in Washington, the yard of which was separated by a fence from the rear end of the White House grounds. Most of the reminiscences of the President which the boys carried away with them were small events not easy to relate, but such, nevertheless, as gave them a growing love for the great man, who sometimes found recreation in watching and applauding their sports, and who more than once visited the school and addressed the children. One incident, however, stood out distinctly, and is described by a witness, one of the boys then attending the school.

One day the teacher gave a lesson on neatness, and asked each boy to come to school next day with his boots blacked. They all obeyed; but one of them, John S., a poor, one-armed lad, brought down upon himself no end of ridicule, for he had used stove blacking, the only kind of polish his home afforded.

Boys are sometimes merciless in their ridicule. The poor child, only nine years old, and doubly sensitive because of his lost arm, tried to be brave, but his lips were quivering and the tears were in his eyes, when the jeering suddenly stopped, for there, leaning upon the fence and listening, stood the President.

Mr. Lincoln uttered no word of reproof, but entered the school house and made inquiry of the teacher. He learned that John was a son of a dead soldier, and that his mother, who had other children, was a washerwoman. Then he went away, and it was many days before he came back again; but the next morning John was at school in a new suit, and with new shoes radiant with the best blacking. The change was so great the boys hardly recognized their companion, whom they plied with questions. John replied that the afternoon before, the President and Mrs. Lincoln and another lady had called at his home, in their carriage; that the President had taken him to a clothing store and bought him two suits; and that while he was doing this, the ladies made inquiries of his mother, which later were followed by clothing for the two little girls, and a supply of coal and groceries. In addition to this information the lad brought to his teacher a scrap of paper containing a verse of Scripture, which Mr. Lincoln had requested to have written on the blackboard:

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Some weeks afterwards, when Mr. Lincoln visited the school, the verse was still there, and the teacher called his attention to it. Mr. Lincoln adjusted his spectacles and read it; then removed his glasses and wiped them, and the boys thought there were tears in his eyes. But he replaced his glasses, and, taking a crayon, said: "Boys, I have another quotation from the Bible, and I hope you will learn it, and come to know its truth as I have known and felt it." Then below the other verse he wrote:

"It is more blessed to give than to receive."
A. LINCOLN."

One boy, at least, never forgot it. He is now himself a teacher in the public

schools, and often tells the boys he teaches of the two texts which President Lincoln taught to him and his schoolmates.—*Youth's Companion*.

Lincoln and the Bible.

MR. HAMILTON W. MABIE in his *Outlook* article on "The Education of Lincoln" has this to say in regard to the influence of the Bible in molding the mind of Lincoln and in developing his power of expression:

Very few books were within his reach, but those books were of the best; and there are a few books in literature of such vitality, insight, and comprehension of human experience that any one of them is sufficient to educate the man who knows how to use it. It has been said that three books would make a library—the Bible, Shakespeare, and Blackstone's Commentaries; and Lincoln has left on record his devotion to these masterpieces of writing. It happened, as such things always happen to men of the Lincoln type, that the very books that he needed for his education were the books within his reach. To begin with, there was that great literature in prose and verse which we call the Bible—a library of sixty-six volumes, presenting almost every literary form, touching at many points the highest altitudes of human thought, sounding in many places the deepest depths of human experience, and taking again and again the most exalted forms of literary expression. These books, translated at the happy moment when the English language had just received the impress of the genius of some of its supreme masters, he knew intimately. These sixty-six books emancipated him at once from the harsh and narrow conditions in which he was born; they set him in the great currents of human life; they brought him before the highest ideals of human character; and, above all, for the purposes of his education, they presented to his imagination the loftiest examples of human speech.

Bible, Lincoln and the

ABRAHAM LINCOLN's faith in God is the faith that saved this nation in the dark hours of the Civil War. There is a great lesson in this for the rulers of our own day, and for us all, as we wonder in the midst of our country's troubles what the end will be. But there is another question that is full of interest for us. Whence came Abraham Lincoln's quenchless and triumphant faith?

This question can be answered. Hezekiah Butterworth has told us a touching story of the backwoods long, long ago. There was a log shack in the clearing, without windows or floor or chairs or proper furniture. The young wife of a pioneer lay dying there, worn out by toil and privations. She called to her child in a feeble voice. A boy almost destitute of clothing quickly ran to her side. She said:

"I am going to leave you, Abe—and—O, how hard it is to part with you. How beautiful it is out doors! It is beautiful wherever God is, and I am going to meet him in a brighter world than this. I learned to love him at the old camp meetings, and I want you to learn to love him, too. I have not had a great deal to make me happy, far less than some folks have had. But my voice has never failed to rise in praise whenever a feeling of thanksgiving has come to me. Abraham Lincoln, you have my heart. I am thankful God gave you to us. Love everybody, hinder nobody, and the world

will be glad some day that you were born. This is a beautiful world to the loving and believing. I am grateful for life—for everything—but more than all else because you have my heart."

A tall pioneer in buckskin stood in the doorway. He saw the shadow of death in the cabin, but he wished to cheer his wife, and he said: "But he can't sing, Nancy."

This was true. The mother was a sweet singer. She replied feebly: "The heart sings in many ways. Some hearts make other hearts sing. Abraham may not have my voice, but he has my heart and he may make others sing. I am going now."

The pioneer and the boy watched her. She moved slightly from time to time. Nervously her fingers twitched the coverlid. Once she opened her eyes. "Abraham!" she said softly, "My Abraham!" Once she tried to lift herself to see him. Then she trembled and lay still.

"She is gone, Abra'm," said Thomas Lincoln.

Father and son made her coffin with their own hands and buried her under the trees. * It was a rude grave when it was finished. But since then, the people of Indiana have honored the memory of its occupant. A monument lifts its marble whiteness toward the sky, and pilgrims kneel at its base with prayers and thanksgiving. But long before her motherhood became sacred to the great Nation, a ragged, hatless boy sat on the grass-green mound and dreamed and listened in memory to the songs she had sung.

• • •

A Lincoln Story

Of his use of the Bible as a textbook, the writer has personal knowledge; but one of Mr. Lincoln's stories discloses Lincoln's own memory of it. The incident comes to us from former Vice-President Adlai E. Stevenson, to whom it was related by Senator Henderson of Missouri. Senator Henderson called at the White House one day some months before the issue of the Emancipation Proclamation. The President was in one of his moods of deepest depression. He told Senator Henderson that he was greatly troubled by the question of the freedom of the slaves, and was under great pressure from the radical proponents of abolition, especially Charles Sumner, Henry Wilson and Thaddeus Stevens. Henderson, being of a border state, was concerned for the effect of such a proclamation upon the loyal people of those states, some of whom were slaveholders. "Sumner, and Stevens, and Wilson simply haunt me," declared Mr. Lincoln. "They haunt me with their importunities for a proclamation of emancipation. Wherever I go and whatever way I turn, they are on my trail. And still in my heart I have the deep conviction that the hour has not yet come."

Senator Henderson said, that as Lincoln said this he walked to the window, and looked out in silence upon Pennsylvania Avenue, his tall figure silhouetted against the window pane, his gracious face expressive of unutterable sadness. Suddenly his lips began to twitch into a smile, and his somber eyes lighted up with mirth.

"The only schooling I ever had, Henderson," he said, "was in a log schoolhouse when readers and grammars were unknown. All our reading was done from the Scriptures, and we stood up in a long line and read in turn from the Bible. Our lesson one day was the story of the faithful Israelites who were thrown into the fiery furnace and delivered of the hand of the Lord without so much as the smell of fire upon their garments. It fell to one little fellow to read the verse in which occurred, for the first time, the names of Shadrach, Meshach, and Abed-Nego."

"Little Bud stumbled on Shadrach, floundered on Meshach, and went all to pieces on Abed-Nego. Instantly the hand of the master dealt him a cuff on the side of the head, and left him, walling and blubbing, as the next boy in line took up the reading. But before the girl at the end of the line had done reading, he had subsided into sniffles, and finally became quiet. His blunder and disgrace were forgotten by the class until his turn was approaching to read again. Then, like a thunder-clap out of a clear sky, he set up a wail that alarmed the master, who with rather unusual gentleness, inquired, 'What's the matter now?'"

"The little boy pointed with shaking finger to the verse which in a few moments he would be expected to read, and to three proper names which it contained,—

"Look, master," he cried, "there comes them same three fellers again!"

Lincoln's face lighted up with a smile, as he told this story, and he beckoned Senator Henderson to his side, and silently pointed his finger at three men at that moment crossing from Pennsylvania Avenue over the White House lawn to the door of the Executive Mansion. They were Charles Sumner, Henry Wilson and Thaddeus Stevens.

This is a good story, and well authenticated. It has its present value for us in the record it contains of the use of the Bible as a book for class instruction in the schools which Lincoln attended.—WILLIAM E. BARTON, in "Abraham Lincoln and His Books."

A LESSON IN LINCOLN'S LIFE.
Dr. Violette Says Emancipator Got In-
spirations From the Bible.

"I have often wondered to whom Kipling referred in his poem, 'If.' I believe it fits Abraham Lincoln better than any other man," the Rev. E. E. Violette told the congregation in the Central Christian church, Wabash avenue and Twenty-seventh street, last night, in the course of his sermon, "Abraham Lincoln, America's Man of the Ages."

"When the mother of Lincoln died, the father went out and cut down a tree," said Dr. Violette. "From the green timber he made a coffin and Abraham Lincoln saw his father lower the coffin into the grave near the log cabin. That was when he was 8 years old. There was no religious ceremony. People thought the boy had forgotten the incident, but when an evangelist passed through the community some time afterward the boy led the newcomer to the grave of his mother and a funeral service was said."

"All who have read his life know how Lincoln loved the Bible, how he pored over it, how he got his inspiration there. It gave him his comprehension of men which made him the master of them all; it gave him the gift of style which enabled him to utter the words of his Gettysburg speech."

"We marvel at the greatness of this man. His sublimity of character seems so apparent to us that we do him reverence year after year. We have only the words of history. Few of us have known anyone who has talked with Lincoln. Why then is it true that the men who lived in his age were not overwhelmed by his greatness? Why did so many hate him, revile him, even desire to kill him? Because men are what they are. They have not drunk from the deep springs nor hatched in God's rain."

Feb. 17, 1923

Lincoln and the Bible

A BRAHAM LINCOLN was born in the same year that the New York Bible Society was founded says the current bulletin of that society. He carried heavy burdens and served his country so faithfully that he has steadily grown in the hearts and affections of the people. Col. Roosevelt once said, "Lincoln, sad, patient, kindly Lincoln, who, after bearing upon his shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well, built up his entire reading upon his study of the Bible."

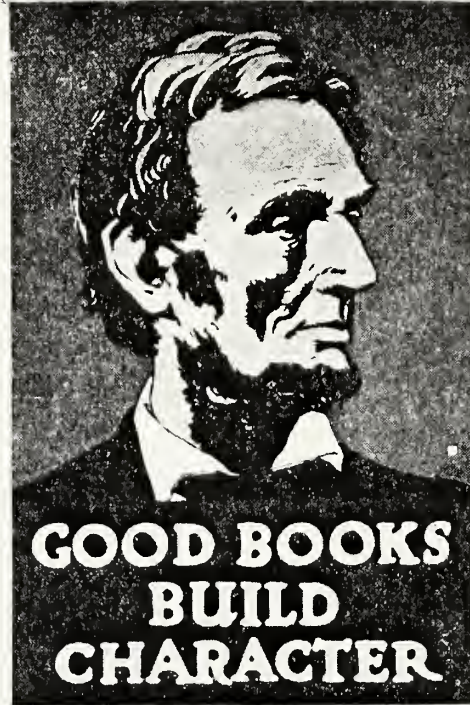
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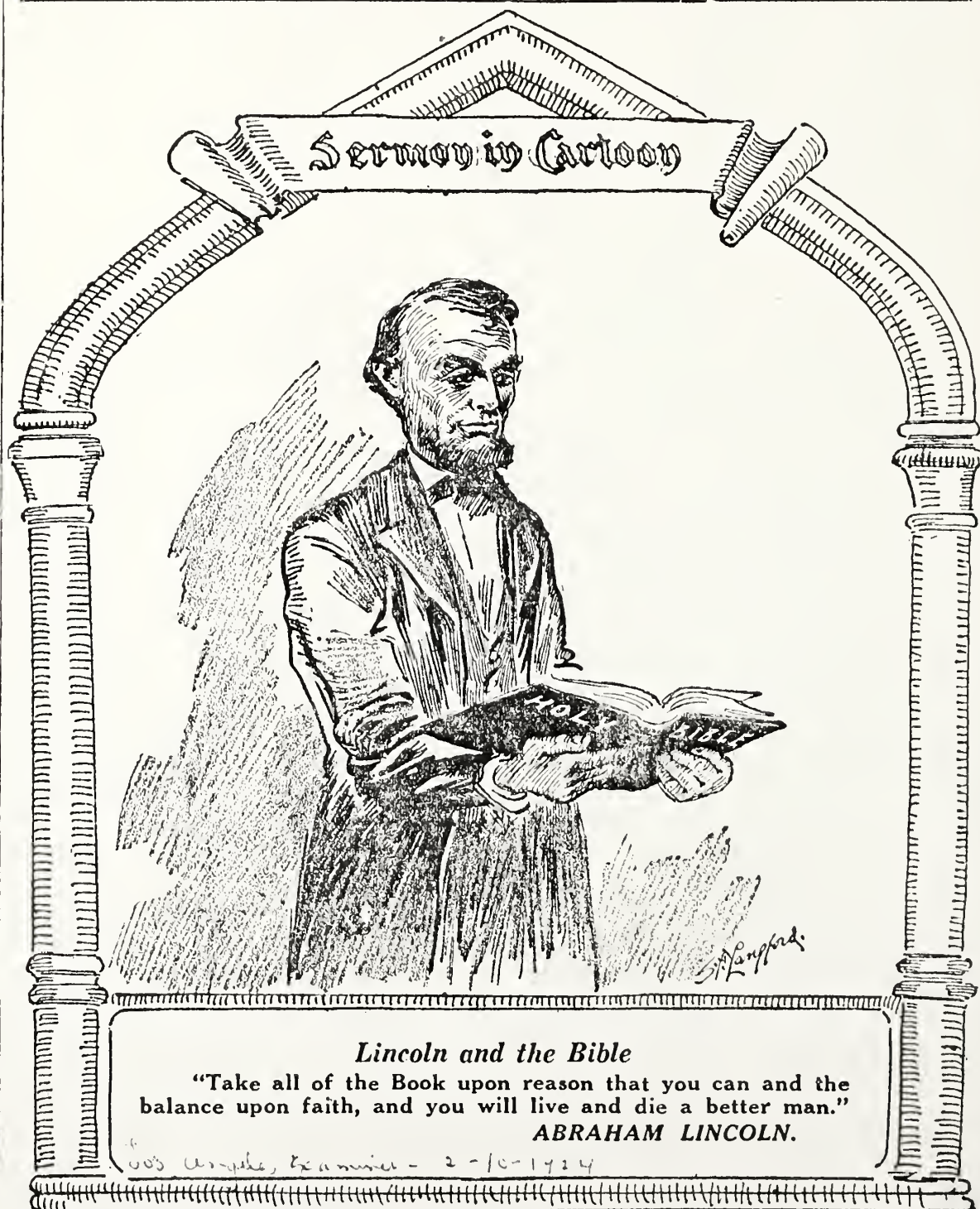
RELIGIOUS BOOK WEEK



THE RELIGIOUS BOOK WEEK POSTER

Pastor's Pen 'Preaches' Sermon

Next Tuesday is the birthday of Abraham Lincoln—a day hallowed to America in memory of a great and saintly leader. Lincoln knew the Bible as did few men of his time. Here *The Examiner* reproduces the "sermon-cartoon" which the Rev. S. Fraser Langford, pastor of the First Baptist Church of Redlands, uses as his Lincoln text. This is the second of these drawings that "preach" the pastor's Sunday evening sermon. Others will follow in *The Sunday Examiner*.



President Lincoln's Love for the Bible

(The following paper was read by Rev. Fred Harris at the Lincoln birthday anniversary held by the Indianola Woman's Relief Corps at their hall, on the 12th inst.)

There is a picture of Abraham Lincoln entitled, "Lincoln Training for Greatness." It represents the rough rail-splitter coarsely clad, his axe resting on a log, his maul and wedge lying on the ground near by, close to a pile of rails which he has just made. In his hands he is holding a book from which, by the glow of the setting sun, he is gleaning a few precious thoughts before going home. Underneath the picture the artist has indited the words, "I'll study and get ready; maybe the chance will come."

Abraham Lincoln was blessed with a good ancestry. The blood of nearly every form of denominational life then in existence, flowed in his veins. His remote ancestors were Quakers; his mother was a member of the Disciple church; his father was a Baptist; his wife was a Presbyterian, while Mr. Lincoln himself leaned toward the Methodist church, although he never united with any church. How true his father and mother were to the Bible may be understood by the fact that all of their four children received good old Bible names—Enoch, Levi, Mordecai and Abraham.

In his own home the word of God was held in great reverence and occupied a large place in its life. His mother was a woman of deep piety; her Bible being the greatest of all her treasures. She early taught her son, Abraham to revere and read the word of God. She said, "I would rather my son would be able to read the Bible than own a farm—if he can't have but one." One writer commenting upon this expressed wish says: "There is no evidence that Lincoln ever owned a farm, or that at any time in his life he ever had money enough to purchase one, but there is plenty of evidence to show that he loved to read the Bible."

There was a time in Mr. Lincoln's life when, like many other great men, he passed under a cloud and for a time remained in religious darkness and unbelief. But it did not last long. God lifted him out of the darkness into the clear light of faith, and never after, to the day of his death, did he doubt the great fundamental truths of christianity, or lose his love for and his delight in the Bible.

Prayer and Bible study had a large place in Mr. Lincoln's life. He wrote to his old friend, Mr. Joshua Speed: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith." During a critical time in the life of the nation, he wrote a confidential letter to another close friend, Judge Joseph Gillispie, in which he said: "I have read upon my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from him. I am in the garden of Gethsemane now, and my cup of bitterness is full and running over." Only a true Christian man could conscientiously use such language as that.

A leading public man who makes known the fact that he has carefully and laboriously gone through all the

published works, letters and speeches of Mr. Lincoln, and marked every reference to God in scriptural allusion and quotation, testifies that many pages are covered with pencillings; some single paragraphs spoken by him, containing as many as half a dozen references to the Holy Scriptures. Certainly no man who has figured so largely and conspicuously in American public life has enriched his public speeches with more numerous references and quotations from the Bible. An old man who heard many of the great debates between Abraham Lincoln and Stephen A. Douglas, said: "I remember well how both men looked and how they talked, but I only remember one thing definitely, that Lincoln quoted scripture like a preacher."

It was his familiarity with the Bible, and his ability to use it intelligently and reverently, that made his public speeches so powerful in carrying conviction to the minds of his hearers. The title of his celebrated speech, "A House Divided Against Itself," in which he showed the folly of hoping to perpetuate the nation while it remained half slave and half free, was taken from the third chapter and the twenty-fifth verse of St. Mark's gospel, where Jesus shows the folly and wickedness of the Pharisees in attributing His miracles to the co-operation of Satan with Him. And in this same speech he answered the taunts of his enemies who spoke of Douglas as being a royal lion and himself as being only a small dog, by quoting from Ecclesiastes 9, 4, "Let this be granted," said Mr. Lincoln, but a living dog is better than a dead lion." Again in a speech delivered in Chicago, July 10, 1858, he quoted from St. Matthew, 5, 45, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," and then he drove home the application of that verse of scripture by saying, "He set it up as a standard, and He who did most toward reaching that standard, attained the highest degree of moral perfection."

Mr. Lincoln was thoroughly familiar with the Bible and having clear and intelligent views of how it may be used to illuminate a truth, establish a great principle, arouse conviction of right, and lead people to see where the path of duty lies, he did not hesitate to use it whenever the proper occasion came to him. In his second inaugural address he says of the people, north and south, "Both read the same Bible and pray to the same God, and each invokes his aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but," he added, "let us judge not that we be not judged."

It was Mr. Lincoln's custom to study the Bible with the aid of Cruden's Concordance, a copy of each book always lying on his desk. So far was he committed to the Bible, and so great was his love for it, that on one occasion while addressing a large assembly of people in his home town, Springfield, Illinois, he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given man this

excellent and perfect moral code. It is suited to all men in all the conditions of life, and inculcates all the duties they owe to their country, to

themselves and to their fellowmen."

On the 7th of September, 1864, a committee of colored people came from Baltimore to present Mr. Lincoln a handsome Bible as a token of their love and esteem for him. After the presentation, Mr. Lincoln responded: "In regard to this great book I have but to say, it is the best gift God has given to man. All the good Savior gave to this world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare here and hereafter, are found portrayed in it. To you I return my sincere thanks for the very elegant copy of the great book of God which you present to me."

A telegram which announced that General Robert E. Lee was about to surrender was handed to Mr. Lincoln. He left Washington immediately to go to the front and when the final news of Lee's surrender reached him and preparations were being made to enter Richmond, President Lincoln said, "There shall be no triumphal entry into Richmond. There shall be no demonstration just now." He made his way to Richmond and walked through the city alone. There never was such a triumphal entry into a conquered city as that in all the annals of history. He walked with his head down, with heavy step and sad heart and when he reached the southern capital and went into Jefferson Davis's room he told two of his aids to remain outside and leave him alone. After some time had passed by, one of them out of curiosity, looked to see what was taking place, and there sat President Lincoln with his head bowed upon Jefferson Davis's desk his face in his hands and his tears falling through his fingers.

That was the greatest victory of the civil war. It settled the struggle. It bound the north and the south together. The greatest victory that is ever won on any battle field of human life is the victory man gains over himself in the hour when the struggle to be right and to do right is upon him. This crisis in his life President Lincoln met and by the power he received from communion with God through His Holy Book, he triumphed.

The great need of our Christian life today is a more faithful, habitual study of the word of God. We must get hold of the great truth that "Man lives not by bread alone, but by every word that proceedeth out of the mouth of God." We are here reminded of Whittier's beautiful tribute to the Bible:

"We search the world for truth, we
cull

The good, the pure, the beautiful,
From graven stone and written
scroll;

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

URGES FOLLOWING LINCOLN'S EXAMPLE

Jenkintown Pastor Tells of Emancipator's Half Hour Daily With
His Bible

NOTES NEED OF HARMONY

"Take a half-hour every day to read the Bible and pray and meditate, just as Abraham Lincoln did for his burdens in the White House during the dark days of the Civil War, and get strength and vision and refreshment," pleaded the Rev. Charles D. Brodhead, in the Lincoln Sunday service at the Jenkintown M. E. Church.

In his sermon on Abraham Lincoln, Mr. Brodhead referred to Lincoln's custom of spending the half hour between eight and eight-thirty each day with his Bible, which he knew and loved.

"The 'L' of Lincoln's name stands for largeness," said Mr. Brodhead. "Even physically he was a giant. Intellectually, he towered above his generation."

"His greatness of heart went out to all humanity. 'You can play a tune of sorts on the white keys of a piano,' Aggrey, of Africa, used to say, 'and you can play a tune of sorts on the black keys, but for harmony you must use both the white and the black keys.'"

"Lincoln, the friend of all, realized the harmony of America depends upon both black keys and white keys, upon all races and creeds and classes and groups together."

"Not by the accidents of aristocracy but by the decrees of democracy he joined the ranks of nobility. Here he followed an earlier Martyr and Pioneer who proclaimed: 'Whoever wants to be great among you must be your servant, and whoever wants to be the first must be your slave.'"

"Charity and Lincoln are synonymous. Never forget he lived as he spoke, 'with malice toward none, and with charity for all.' That meant kindness toward his associates, even to his opponents, and to little children and dumb animals. His was the kingliness of kindness."

"Liberty was to Lincoln as it is now to Sir Wilfrid Grenfell; 'As for personal liberty, the patriot is not looking for the liberty of the wild ass but the liberty of an unselfish gentleman.'"

Lincoln on the Bible

Quotation Also of His Views on Temperance

To the New York Herald Tribune:

In Dr. Cadman's column in to-day's issue is the query, "How can we tell that Lincoln was influenced by the Bible?"

In the tenth volume of Nicolay & Hay's "Complete Works of Abraham Lincoln," pages 217-218, may be found President Lincoln's reply to a committee of negro people of Baltimore who presented him with a Bible September 7, 1864. Here is an extract from it:

"In regard to this great book I have but to say it is the best gift God has given to man.

"All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare here and hereafter are to be found portrayed in it.

"To you I return my most sincere thanks for the very elegant copy of the great Book of God which you present."

Not only was Lincoln a Bible reader, he was a real Christian, and as well an earnest advocate of temperance. Hear his words on this subject in reply to an address from the Sons of Temperance September 29, 1863:

"When I was a young man—long ago before the Sons of Temperance as an organization had an existence—I in a humble way made temperance speeches, and I think I may say that to this day I have never by my example belied what I then said. . . . I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all evils among mankind. That is not a matter of dispute, I believe, that the disease exists, and that it is a very great one is agreed upon by all. The mode of cure is one about which there may be differences of opinion. You have suggested that in an army—our army—drunkenness is a great evil and one which, while it exists to a very great extent, we cannot expect to overcome so entirely as to have such successes in our arms as we might have without it," etc.

A WOMAN.

Canaan, N. Y., Sept. 20, 1927.

Cites Lincoln's 'Modernism'

Dr. Holmes Praises 'Noble Revolt' From Dogma

Abraham Lincoln attended church, but never joined the membership of any church anywhere, and so was not a Christian in the theological or ecclesiastical sense, Dr. John Haynes Holmes declared yesterday in his sermon at Community Church.

"Lincoln read the Bible constantly and devotedly, but he had no belief in its divine origin," said the preacher.

"He rejected most of the characteristic doctrines of the Christian creeds. He argued strenuously against the scheme of the atonement as both untrue and immoral. He rejected the miracles. He questioned the deity of Christ.

"He was outraged by the church's failure to support the anti-slavery cause on the clear moral issues involved. He believed absolutely in God and in God's intervention in the lives of men on behalf of justice and the right. Lincoln typifies in noblest form the inevitable revolt of men from historic Christianity. There is something so deep, so profound, so touching in his religious faith that one is reminded instantly of Jesus."

MARKED PAGES, LINCOLN BIBLE

Passages Appropriate To The Stress Of Civil War Times.

Washington, Nov. 30.—(AP)—Was it chance that left two white silk ribbon markers at passages particularly appropriate to the stress of the Civil war in the Bible upon which Abraham Lincoln took the oath of office, or did the hand of the Great Emancipator himself place them there?

The book is now in the permanent keeping of the library of congress. It was placed there last spring by Mrs. Robert Todd Lincoln together with the old family Bible of Abraham Lincoln and the gold medal presented to Mrs. Lincoln by the citizens of France after President Lincoln's death. It is a small book with red plush covers and gilt edged leaves.

The two markers were left at the thirty-first chapter of Deuteronomy and the fourth chapter of Hosea.

Both chapters contain verses particularly appropriate to the dark days through which Lincoln passed soon after taking the oath of office.

The sixth verse of the first named chapter reads: "Be strong and of good courage, fear not nor be afraid of them, for the Lord, thy God, he it is that doth go with thee, he will not fail thee nor forsake thee."

The first three verses of the fourth chapter of Hosea, where the

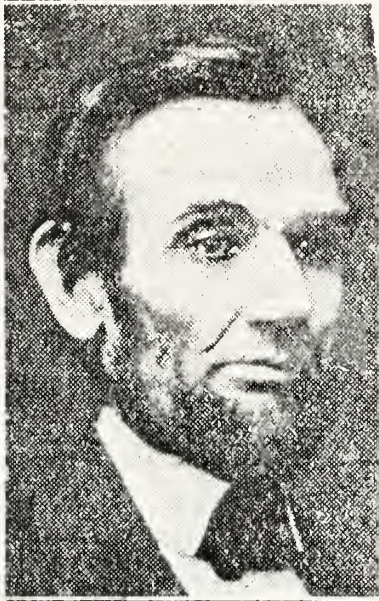
other marker rests, are as follows:

"Hear ye the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land because there is no truth nor mercy nor knowledge of God in the land. By swearing and lying and killing and stealing and committing adultery they break out and blood toucheth blood. Therefore shall the land mourn and every one that dwelleth therein shall languish with the beasts of

the field and with the fowls of heaven, yea, the fishes of the sea also shall be taken away."

ELGIN ILL. NEWS COURIER
FRIDAY, NOVEMBER 30, 1900.

LINCOLN LORE



Departing from the custom of reprinting Lincoln's address at Gettysburg, the Watchman-Advocate, in commemorating the birth of the Great Emancipator this year reproduces excerpts from addresses less familiar to the public.

From his first inaugural address, March 4, 1861:

"I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriotic grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature."

From address upon receiving a Bible from a group of negroes at Baltimore, Md., in October, 1864:

"In regard to the Great Book, I have only to say that it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this book.

But for this book we could not know right from wrong. All those things to man are contained in it."

LINCOLN LORE

No. 49

FORT WAYNE, INDIANA

March 17, 1930

LINCOLN LORE

BULLETIN OF
THE LINCOLN
HISTORICAL
RESEARCH
FOUNDATION



ENDOWED BY
THE LINCOLN
NATIONAL LIFE
INSURANCE
COMPANY

Dr. Louis A. Warren - - - Editor

THE BIBLE

There seems to be a lively interest in the books which came into Lincoln's hands in his early life. The editor of Lincoln Lore at certain intervals during the next few months will discuss the contents of these early publications which so vitally influenced this backwoods boy.

One would expect the Bible to be chosen as the first book which came into the life of the lad as there is evidence that his mother read the book in the home habitually. John Locke Scripps in his early biographical effort speaks of Lincoln's mother as a "ready reader." This rare pamphlet printed in 1860, for which Abraham Lincoln himself furnished much of the source material, states that "it was her (Nancy Hanks Lincoln's) custom on the Sabbath, when there was no religious worship in the neighborhood—a thing of frequent occurrence—to employ a portion of the day in reading the Scriptures aloud to her family. After Abraham and his sister had learned to read they shared by turn in the duty of Sunday reading. This practice, continued faithfully through a series of years, could not fail to produce certain effects. Among other things, its tendency was to impart an active acquaintance with Bible history and Bible teaching; and it must also have been largely instrumental in developing the religious element in the character of the younger members of the family. The facts correspond with this hypothesis. There are few men in public life so familiar with the Scriptures as Mr. Lincoln."

Through the kindness of Col. U. S. Grant, Director of Public Buildings and Public Parks for Washington, D. C., Dr. John Wesley Hill, and Lewis Gardner Reynolds, custodian of the Lincoln Museum in that city, I was given the privilege of looking over the old Lincoln Bible.

This is said to have been the original Bible owned by Abraham Lincoln's father and I discovered on the inside of the back cover the name "Thomas Lincoln" which is apparently written in his own hand.

The only other mark on the back cover is the inscription "William Miller. Price \$5.00." There were several

Miller families in the Kentucky community where the Lincolns lived and it is probable that the book was purchased at a sale.

On the back of the front cover is the name of Abraham Lincoln. The handwriting of two other persons appear on this cover, one signed "Kanhard Black his F.T." These initials may mean First Testament. In still another hand is the original price mark which appears to have been 27 shillings and later changed to 30 shillings.

The title page of this old Bible, which has been reproduced many times in various books, aroused my interest. It states that it contains "Arguments Prefixed to the Different Books and Moral and Theological Observations."

THE HOLY BIBLE

CONTAINING
THE OLD AND NEW
TESTAMENTS

WITH
ARGUMENTS
PREFIXED TO THE DIFFERENT BOOKS AND
MORAL AND THEOLOGICAL
OBSERVATIONS
ILLUSTRATING EACH CHAPTER

COMPOSED BY
THE REVEREND MR. OSTERVOLD, PROFESSOR OF
DIVINITY AND ONE OF THE MINISTERS AT
NEUCHÂTEL IN SWITZERLAND

TRANSLATED AT THE DIRECTION OF AND RECOMMENDED BY THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE

AND SOLD BY ALL BOOK DEALERS IN
GREAT BRITAIN
MDCXCIX

In the very copious notes introducing the different books of the Bible and also at the conclusion of each page, the composer not only interprets the Biblical language but moralizes as well. It is likely that Lincoln was greatly influenced by these interpretations as they were rather liberal for that day and time.

The most important discovery which I made in going over the old book was in the Preface under the following caption, "The Preliminary Discourse Giving Some Direction Concerning the Reading of The Holy Scripture."

"That great numbers neglect the reading of the Holy Scriptures it is evident as it is deplorable . . .

Christians there are innumerable who are almost entirely ignorant of the Bible because those that have the rule over them suffer it to be read only by particular persons, and with the greatest precaution, as if it were a dangerous thing to put the work of God indifferently into the hands of all men . . . Many, it is true, for want of learning, may not be in capacity to read the Scriptures which is a great misfortune and a shame to Christians, that the number of those who cannot read should still be so great among them . . .

"The Scriptures therefore are the most valuable blessings God ever bestowed upon us except the sending of his son into the world. They are a treasury containing everything that can make us truly rich and truly happy . . ."

After the composer has made some general statements with reference to the value of the Bible, he then goes into a lengthy and detailed discussion about the history of the Bible, touching upon the difference between the historical, doctrinal, and moral books.

His statement with regard to the New Testament as compared with the Old Testament is worthy of note. "The New Testament is that part of the Scriptures which it most concerns us to be acquainted with. If the Old Testament and the New Testament be compared together the latter is certainly the clearest and most perfect." Between the Old and New Testaments in this edition of the Bible there appeared also the Apocrypha which must have interested Lincoln greatly.

The last and possibly the most important section of the Preface has to do with the method of reading the Bible. The composer clearly marks five different steps which should be taken and discusses each step thoroughly.

Just how much this outline of study influenced Abraham Lincoln's approach to all books it is difficult to determine. The five steps are discussed under the following captions: 1. Attention and Deliberation. 2. Fervently and Diligently. 3. Judgment and Directness. 4. Submission and Obedience. 5. Piety and Devotion.

The fact that the Preface of this edition of the Bible contains eleven closely written pages, which not only gives the book a historical background and a proper division and classification of its contents, but likewise presents a very valuable method of study, would seem to have made this special edition of very great value to Abraham Lincoln.

Note: A very excellent booklet on "The Books That Lincoln Read," has recently been published by M. L. Houser of Peoria, Illinois. It lists 106 books.

**Lincoln's Respect for
Bible Beyond Question**

Such was the respect of Abraham Lincoln for the Bible that he once said of it: "It includes all the duties men owe to their Creator, to themselves and to their fellow men," Rev. Dr. Christian F. Reisner, pastor of the Broadway Temple Methodist Episcopal church, Washington, asserts.

Although the narrow standards of his day, Rev. Dr. Reisner said, might deny Lincoln the title of "Christian," he nevertheless exhibited in his life every Christian virtue. His forgiveness was illustrated, according to the minister, by his lack of enmity toward his bitterest opponents. He was particularly concerned lest Jefferson Davis, President of the Confederacy, be punished as a traitor, Doctor Reisner pointed out.

Doctor Reisner denounced all those "who go about without dependable evidence smashing the reputations of our heroic leaders of other days, as a lunatic with a sledge hammer might do amidst the statuary of various state heroes in Washington."

Mount Union, Pa. Jones

Feb 13 - 1931

LINCOLN'S USE OF THE BIBLE

By James Binney

IT would be difficult to name a statesman who quoted from the Bible as often as did Abraham Lincoln. His famous speech ending with the words, "with malice toward none; with charity for all; with firmness in the right, as God gives us to see the right," has four references to Scripture in one paragraph. The address has been called one that for Christian sentiments and reverent and pious spirit has no parallel among the state papers of American Presidents. As J. C. Holland wrote, it showed the President still profoundly conscious of the overruling power of Providence in national affairs, for Mr. Lincoln quoted, "The judgments of the Lord are true and righteous altogether."

When the colored people of Baltimore presented Mr. Lincoln with a Bible, his response included these words: "In regard to this great book, I have only to say, it is the best gift which God has ever given man." Indeed, Mr. Lincoln made use of this gift. His natural, clear and beautiful style of writing and speaking was acquired as a result of his having read the Bible in his boyhood days. He believed that the maxims of the Bible were worth following in private and public life, and as to his purpose he once said, "Whatever shall appear to be God's will, I will do."

The fact that the Civil War President quoted so often from the Bible is not strange when we consider that in his few years at school he learned to repeat many passages from it. One of the first men to write of his life, Mr. Holland, himself a moralist, tells of Lincoln's belief in God.

Speaking of the Bible, Lincoln once said: "All the good from the Saviour of the World is communicated to us through this Book. But for that Book we could not know right from wrong. All those things desirable to man are contained in it."

Contrary perhaps to popular belief, Mr. Lincoln was not so much widely read as well read. He knew a few books thoroughly—the Bible, Shakespeare, and others, the Bible best of all—and his remarkable memory enabled him to retain and use what he read. His reading, too, had much to do with the forming of his character—a character so honest, fair and good as to make Abraham Lincoln universally loved and respected.

York's World 2-11-39



Great Men on The Greatest Book

Presidents of the United States

GEORGE WASHINGTON 1st President

. . . Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.

I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion.

JOHN ADAMS 2nd President

It contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.

THOMAS JEFFERSON 3rd President

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.

JOHN QUINCY ADAMS 6th President

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures." * * * The earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.

ANDREW JACKSON 7th President

It (the Bible) is the rock on which our Republic rests.

ZACHARY TAYLOR 12th President

It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose.

ABRAHAM LINCOLN**16th President**

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. * * * In regard to the Great Book, I have only to say that it is the best book which God has given to men.

ULYSSES S. GRANT**18th President**

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future.

BENJAMIN HARRISON**23rd President**

If you take out of your statutes, your constitution, your family life all that is taken from the Sacred Book, what would there be left to bind society together?

WM. McKINLEY**25th President**

The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

THEODORE ROOSEVELT**26th President**

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.

WOODROW WILSON**28th President**

A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible). * * * There are a good many problems before the American people to-day, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God.

It is very difficult indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. *It forms a part of the warp and woof of his life.*

Statesmen, Scholars, Soldiers

NAPOLEON BONAPARTE **Emperor of France**

Behold it upon this table. I never omit to read it, and every day with the same pleasure. * * * Not only is one's mind absorbed, it is controlled, and the same can never go astray with this book for its guide.

WM. E. GLADSTONE, England's "Grand Old Man"

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible. * * *

Talk about questions of the day, there is but one question and that is the gospel. It can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine Revelation.

Though assailed by camp, by battery, and by mine, the Holy Scriptures are nevertheless a house builded upon a rock, and that rock impregnable.

LORD ROBERTS **English Commander**

You will find in this little book (the Bible), guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

GREEN **English Historian**

The English people became a people of a book, and that book was the Bible.

GIUSEPPE GARIBALDI **Italian Liberator**

The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

DANIEL WEBSTER **Statesman, U. S. A.**

If we abide by the principles taught in the Bible our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

ROBERT E. LEE **American Soldier and Educator**

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

JACOB GOULD SCHURMAN **President, Cornell**

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.

JOHN JAY **1st Chief Justice, U. S. A.**

We know that a great proportion of mankind are ignorant of the revealed will of God, and that they have strong claims to the sympathy and compassion which we, who are favored with it, feel and are manifesting for them. * * *

By conveying the Bible to the people we certainly do them a most interesting act of kindness.

DAVID J. BREWER **Justice, U. S. Supreme Court**

This American nation from its first settlement at Jamestown to this hour is based upon and permeated by the principles of the Bible.

THOMAS HENRY HUXLEY **English Scientist**

The Bible has been the Magna Charta of the poor and oppressed; down to modern times no State has had a constitution in which the interests of the people are so largely taken into account.

GOTTHOLD EPHRAIM LESSING **German Critic**

The Scriptures for seventeen hundred years have occupied the mind more than all books, have enlightened it more than all other books.

HEINRICH HEINE **Jewish Scholar**

What a book! Vast and wide as the world; rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity are in this book!

RICHARD S. STORRS, D.D. **American Divine**

It is impossible that man should have made the Bible. If we accept the agency of God in it, all its mysteries are explained with their origin;—its incessant variety, its constant unity—the structure by which it holds the mind of the world forevermore; the spiritual impulse which comes from it; its inexhaustible energy in lifting peoples; its unwasting power in the world—they are all natural.

Men of Many Nations and Callings

CHARLES W. FAIRBANKS **Ex-Vice-President**

The more the Bible is put into the minds and hearts and daily lives of the people the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associated with America and Americans.

ORVALDO MAGNASCO **Argentine Min. of Pub. Inst.**

The Bible is peerless because of its intrinsic excellence. It is itself the sure way to the attainment of all the greatest human ideals—truth, kindness, and beauty.

JOHN RUSKIN **English Author**

Read your Bible—make it your daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my taste in literature.

ARTHUR HENRY HALLAM **English Essayist**

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.

JOHN HENRY NEWMAN **Catholic Cardinal**

Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes of nature.

JEAN JACQUES ROUSSEAU **French Savant**

I must confess to you that the majesty of the Scriptures astonishes me; * * * if it had been the invention of men, the inventor would be greater than the greatest heroes.

FREDERICK WILLIAM FABER **Roman Catholic**

It is the representative of a man's best moments; all that there has been about him of soft and gentle and pure and penitent and good, speaks to him forever out of his English Bible.

LYÖF A. TOLSTOY **Russian Count**

I do not know a book which gives in such compact and poetic form every phase of human ideas as the Bible. Without the Bible the education of the child in the present state of society is impossible.

CHARLES A. DANA

Editor, N. Y. Sun

Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.

IMMANUEL KANT

German Philosopher

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.

JOHN WESLEY

Founder of Methodism

I want to know one thing—the way to heaven, how to land on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! O give me that book! At any price give me that book of God! I have it: here is knowledge enough for me. LET ME BE A MAN OF ONE BOOK.

F. M. DOSTOEVSKY

Russian Author

I recommend you to read the whole Bible through in the Russian translation. The book makes a remarkable impression when one thus reads it. One gains, for one thing, the conviction that humanity possesses, and can possess, no other book of equal significance.

A Brahmin of Madanapalle, South India

Where do the English people get their knowledge, intelligence, cleverness and power? It is their Bible that gives it to them. And now they bring it to us, translate it into our language and say, "Take it and see if it is not good." Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land.—(The Kingdom in India.)

A Brahmin Lawyer, Punganur, South India

Whatever good there is in me, I attribute to the influence of the Bible, and of my Christian College President, upon my life. Even when I am in the presence of the family idol, I think not of the idol, but of the Bible and its teaching.

ST. AUGUSTINE Bishop of the Latin Church, 395

A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish.

RAJAH SIR HARNAM SINGH, K. C. I. E.

Kapurthala, India

I think it may be said that modern educated India is to a great extent the product of Christian thought and teaching which have been imbibed from Christian literature through missionary institutions. One of the Brahmo Samaj religious books consists to a great extent of quotations from the Bible; and non-Christians acknowledge Christ as one of the greatest of teachers, and look upon his life as most exemplary. The Bible rises above all national and racial distinction and makes its appeal to the general heart of humanity.

SIR NARAYANA CHANDRAVARKAR, K. C. I. E.

Judge, High Court, Bombay, India

In a public address to Christians this eminent non-Christian Indian said: "The process of the conversion of India to Christ may not be going on as rapidly or in exactly the manner you hope; but, nevertheless, I say that India is being converted; the ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

GUIZOT

French Historian

"Bible societies are but instruments and servants of the divine activity which it is not within the power of man to baffle or disturb."

Any clear conception of this fact must enforce strong action to increase the compass of the Bible societies. For to the book which they diffuse is assigned the mission to uproot enmity between individuals and between nations, that all things may work together for good, to the glory of God Most High.—(Comment by Rev. HENRY OTIS DWIGHT, LL.D.)

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WHEN EARTH'S LAST PICTURE IS PAINTED

When Earth's last picture is painted and the tubes are twisted and dried
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it- lie down for an aeon or two
Till the Master of All Good Workmen shall put us to work anew.

And those that are good shall be happy: they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of Comet's hair;
They shall find real saints to draw from- Magdalone, Peter and Paul;
They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They are!

Rudyard Kipling.

HISTORICAL TALKS ON THE BIBLE
ILLUSTRATED WITH ORIGINAL MATERIAL BY
JOHN HOWELL
434 Post Street, San Francisco, California.

"With malice toward none and charity for all," Abraham Lincoln

- 1809 February 12. Born in log cabin, Hardin County, Kentucky.
- 1816 Family moved to Spencer County, Indiana.
- 1830 Family moved to Sangamon County, Illinois.
- 1831 Took flatboat of produce to New Orleans.
- 1832 First political speech - delivered at Poppsville, Sangamon County, Illinois. "I am humble Abraham Lincoln".
- 1836 Announces himself a candidate for legislature at Springfield.
- 1837 March 3. Illinois Legislature. Protest against domestic slavery.
- 1840 Springfield: "I swear eternal fidelity to the just cause".
- 1842 February 22, Springfield, Illinois. "Temperance Cause."
- 1842 November. Marries Mary Todd of Lexington, Kentucky.
- 1849 Declines Secretaryship and also Governorship of Oregon.
- 1851 Jan. 12. Message to his dying father.
- 1851 Defends Chiniquy and clears him.
- 1858 June 17. Springfield: "A house divided against itself cannot stand."
- 1859 "Those who deny freedom to others deserve it not for themselves".
- 1860 Cooper Institute: "Let us have faith that right makes might."
- 1860 May: Remarks after his nomination: "The pledge with cold water".
- 1860 Springfield, Ill.: "I see the storm coming - with God's help I shall not fail."
- 1861 February 11. Farewell address to his neighbors.
- 1861 February 13. Columbus: "Looks to God and the American People for support."
- 1861 February 16, Albany, N.Y.: "A heart true to the work."
- 1861 February 18, Albany, N.Y.: "The humblest of all the presidents".
- 1861 February 19: Address at Poughkeepsie, N.Y. "With help, he will carry the Ship of State through the storm."
- 1861 March 4. First Inaugural Address.
- 1861 April 12: Fort Sumter fired on, beginning of the Civil War.
- 1862 March 9. Monitor and Merrimac engagement.
- 1862 April 16. Message to Congress. Bill abolishing slavery in the District of Columbia.
- 1862 In letter to a friend: "Willing to act though it costs my life".
- 1862 August 19: "My paramount object is to save the Union."
- 1862 September 13: "Whatever appears to be God's will I will do it."
- 1862 November 15: "Observance of Sabbath Day in Army and Navy."
- 1862 "The times are dark - The mercy of God alone can save us."
- 1863 Jan. 1. The Emancipation Proclamation.
- 1863 July 1 - 3: Battle of Gettysburg.
- 1863 July 4. "Proclamation of Gratitude to God."
- 1863 July 15: "A day for National Thanksgiving, Praise and Prayer."
- 1863 October 3: Proclamation of Thanksgiving Day.
- 1863 His mother's prayers: "I remember her prayers, and they have always followed me. They have clung to me all my life."
- 1863 Asked God for Victory at Gettysburg.
- 1863 November 19: Address on the battlefield at Gettysburg.
- 1864 April 4: Letter to A. G. Hodges, "God alone can claim it."
- 1864 May: To a committee from a Methodist Conference: "God bless all the Churches."
- 1864 May 9: "Proclamation of Thanksgiving and Prayer".
- 1864 Interview with Rev. J.T. Duryea of N.Y.: "firm belief in an overruling Providence."
- 1864 Reply to a company of clergymen: "Our cause is just and God is on our side."
- 1864 "In regard to the Great Book I have only to say that it is the best gift which God has given to man."

ABRAHAM LINCOLN, THE MAN OF GOD.

- 1864 "I then and there consecrated myself to Christ."
1864 "God will control the hearts of the people."
1865 March 4: Second Inaugural Address.
1864 Nov. 21. Letter to Mrs. Bixby, who lost five sons in the war.
1865 April 4. Remarks to Negroes in the streets of Richmond: "Liberty is your birthright. God gave it to you as He gave it to others, and it is a sin that you have been deprived of it for so many years."
1865 April 8. Shakes hands with over six thousand soldiers.
1865 April 10. "'Dixie', Our Lawful Prize."
1865 April 11. Last public address - on the Fall of Richmond.
1865 April 14. Last verbal message - given to Hon. Mr. Schuyler Colfax for the miners of the West, stating he would wire him at San Francisco.
1865 April 14. Assassinated at Ford's Theater, Washington, D.C.
1865 April 19. Letter of Dr. A. G. Henry giving Mrs. Lincoln's account of President Lincoln's Last Day, and his last words.
-

LINCOLN'S books in early life: The Bible, Dilworth's Spelling Book, Webster's Old Blue Back Speller, Pike's Arithmetic, a Song Book, and Lindley Murray's English Reader. (This "Reader" LINCOLN declared was the best school book put in the hands of the American youth). In 1819 his stepmother brought to his home Robinson Crusoe, Pilgrim's Progress and Aesop's Fables.

He borrowed Franklin's Autobiography, Weems' Life of Washington, and Weems' Life of Marion.

Later he read Shakespeare, Burns, Milton, Bacon's Essays, Blackstone and other lawbooks, and a number of books of humor, such as Artemus Ward, Joe Miller's Jest Book, etc.

His Favorite Poems: "Why Should the Spirit of Mortal be Proud" by Knox, and "The Last Leaf" by Holmes.

His Favorite Play: "Macbeth".

REFERENCE BOOKS: Among the many "Lives of LINCOLN" those by the following authors are important:- Nicolay & Hay, Ida Tarbell, Albert J. Beveridge, Carl Sandburg, William E. Barton, Clark P. Bissett, Herndon & Weik, John Wesley Hill, O. H. Oldroyd, and H. J. Raymond. Other interesting books about LINCOLN are "The Perfect Tribute" by Mary Shipman Andrews, "He Knew LINCOLN" by Ida Tarbell, "LINCOLN and the Lincolns" by Harvey H. Smith, "ABRAHAM LINCOLN, A Cartoon History" by Albert Shaw, "ABRAHAM LINCOLN as a Man of Letters" by Luther E. Emerson, "LINCOLN'S Last Day" by John W. Starr, Jr., "The Poet's LINCOLN" by Oldroyd, "Discoveries and Inventions" (A Lyceum Lecture which Lincoln gave shortly before the great speech at Cooper Union) was published for the first time by John Howell in 1915, "ABRAHAM LINCOLN - A Universal Man" by Clark P. Bissett, was also published by John Howell in 1923. Both of these are out of print and rare.

SELECTION FROM AN EARLY ADDRESS before the Washingtonian Temperance Society, Springfield, Illinois, February 22, 1842:-

"Turn now to the temperance resolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed - in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness.

"And what a noble ally this, to the cause of political freedom; with such an aid, its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty!

"Happy day, when, all appetite controlled, all passions subdued, all matter subjugated, mind - all-conquering mind - shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

LINCOLN LORE

Bulletin of the Lincoln National Life Foundation - - - - Dr. Louis A. Warren, Editor
Published each week by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

Number 974

FORT WAYNE, INDIANA

December 8, 1947

LINCOLN'S ATTITUDE TOWARDS THE BIBLE

Next Sunday, December 14th, will be observed throughout the Christian world as Bible Sunday. Coming as it does each year midway between the Thanksgiving and Christmas seasons with their religious festivals the day should create the proper atmosphere for raising the question with reference to Abraham Lincoln's attitude towards the Holy Writ.

The first public address which Lincoln made that has been preserved verbatim, and which appeared over his signature, was dated March 9, 1832. He was then twenty-three years old and a candidate for the Illinois legislature. After submitting several arguments in favor of a better system of education for Illinois he continued; "to say nothing of the advantages and satisfaction to be derived from all being able to read the Scriptures and other works, both of a religious and moral nature."

The sincerity of Lincoln's own statement about there being "advantages and satisfaction to be derived from all being able to read the Scriptures" is challenged by William Herndon, recognized by some authors as the founder of the realistic school in Lincoln biography. In a letter written by Herndon to Isaac N. Arnold on November 20, 1866, he submitted this query and the accompanying warning.

"Did you know that Mr. Lincoln wrote a work—a book on *Infidelity*—and that his friends say they burnt it up? Beware that some leaf is not slumbering—to be sprung on you, when we are dead and gone, and no defense being made—he, Lincoln, will go down all time as a writer of infidelity, atheism, etc."

During the following years Herndon gave varied versions of the burning of the book but his most complete statement about it seems to have been written as late as August 21, 1887, over fifty years after the alleged destruction of the book and twenty-one years after his early revelation of the incident to Arnold. The story in part appeared in his essay on "Lincoln's Philosophy and Religion" as follows:

"Now for facts. In the years 1835-36 Mr. Lincoln wrote out, fully wrote out, his ideas and intended to publish them in pamphlet or book form; he read his manuscript to Samuel Hill, his employer, before or soon after. Hill was the personal friend of Lincoln at that time and said to Lincoln: 'Lincoln let me see your manuscript.' Lincoln handed it to him. Hill ran it in a tin plate stove, and so the book went up in flames. Lincoln in that production attempted to show that the Bible was false. Finally it may be said that he was an infidel, one who did not believe that the Bible was the special divine revelation of God as the Christian world contends."

The source material which Herndon used in preparing this story appeared in the *Menard Axis* for February 15, 1862. Apparently it was not until June 6, 1865 that Herndon first observed the item when it was forwarded to him by the editor of the paper, John Hill. Between June 6 and June 27, 1865, the date of the next letter which Herndon received from Hill there had been a conference of the two men and Hill stated, "As to Mr. Lincoln's book on *Infidelity*, I gave you all my knowledge verbally." Hill did add a few other reminiscences which definitely associated his father, Samuel Hill, with the episode.

The *Axis* account in which the burnt book is mentioned is a sordid story of Lincoln's early days at New Salem written in the typical style of political harangue; Hill being in politics an active adversary of Lincoln. The incident associated with the book according to Hill occurred shortly after Nov. 22, 1834, when the sheriff had levied on Lincoln's personal property for debt and left Lincoln without anything "save the clothes which he wore." Hill then continued:

"Again necessity forced him to manual labor. This he very much disliked to perform, but his honest pride would not allow him to eat the bread which he had not earned. Here, it is stated, he employed his intellectual faculties in writing a dissertation (sic) against the doctrine of divinity of the scriptures. Of this he soon repented, and consigned his production to the flames. He had designed for its publication, but his senior friends pointing him to Paine and Voltaire (sic), wrought a change in his intentions, and perhaps his destiny."

John Hill was born in 1834 and the book burning was supposed to have taken place during the winter of 1834-1835 when Hill was an infant, so what he wrote could not have been from personal observation. At best, the story was hearsay evidence before Herndon began to embellish it. In the original version it was Lincoln himself who destroyed his own papers but later it was Samuel Hill who burned the book. Originally it was prepared before the death of Ann Rutledge, but Herndon makes the death of Ann partly responsible for this work on infidelity which he called Lincoln's "blast of despair." Herndon avowed "The book was a lofty criticism, a high spiritual nationalistic criticism," although it is said to have been written by Lincoln in the midst of a "crazy spell."

The Herndon prophecy that some leaf of the alleged destroyed book might "be slumbering" and later brought to light, has not been fulfilled but another document that was slumbering until five years ago has been brought to light which nullifies the book burning folklore. Strange that Herndon never mentioned the circular Lincoln published in 1846 and the accompanying letter to Allen N. Ford, editor of the *Illinois Gazette* at Lacon, Ill. Mr. Lincoln advised Mr. Ford that "the little handbill, herewith enclosed" was published because "Mr. Cartwright was whispering the charge of infidelity against me" and Lincoln further continues, "I at once wrote a contradiction of it." That one statement over Lincoln's own signature should take care of the "infidelity" charges which Mr. Herndon continued throughout his life to hurl against Lincoln.

The "little handbill" also written by Lincoln becomes even more specific about the Bible and contains one statement which absolutely refutes the burnt book folklore. Lincoln makes this direct statement, "I have never denied the truth of the Scripture." In rather a long dissertation about his religious belief (see *Lincoln Lore* 677) which includes the above statement about the Scripture, he comes to a conclusion in these words, "The foregoing, is the whole truth, briefly stated in relation to myself upon this subject."

In his first political speech of 1832 Abraham Lincoln spoke about "the advantages and satisfaction to be derived" in reading the Bible. In the circular he prepared in 1846 he wrote, "I have never denied the truth of the Scripture" and during his administration there are illustrations innumerable of his appreciation of the sacred book.

Joshua Speed one of Lincoln's closest friends visited the President in the summer of 1864 when the Lincoln's were living out at the President's Villa. Speed said: "As I entered the room, near night, he (Lincoln) was sitting near a window intently reading his Bible. Approaching him I said, 'I am glad to see you so profitably engaged.' 'Yes' said he, 'I am profitably engaged.'" Speed was a self admitted skeptic and had not changed his opinions during the years as he informed Lincoln. Speed then continued: "Looking me earnestly in the face, and placing his hand on my shoulder, he said, 'you are wrong Speed, take all this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man.'"

Lincoln's Prayers Recalled in Crisis



Lincoln often read the Bible to his family

In these days when prayer is a response to the world crisis, it can well be remembered that President Abraham Lincoln met the crisis of his day with prayer.

In emergency—the siege of Vicksburg or the Battle of Gettysburg—he prayed about these and said so.

One of his bodyguards, Col. W. H. Cook, reported that every day at 8 a.m. Lincoln would go into his study by himself and read a chapter or two of the Bible. He also often read the Bible to his family.

These facts were recalled Monday, the birthday of the president who freed the slaves.

Banks closed for the day in observance of Lincoln's birthday. School children observed the day with special studies about Lincoln.

Justice of the peace courts A and B were closed Monday in observance of Lincoln's birthday.

Bible Was Lincoln's Best Cure For Blues

By Bruce Barton

Passing through Louisville one day in his youth, Abraham Lincoln paid a call on his friends the Speeds. He told them he was feeling low, just couldn't seem to shake off his depression. Mrs. Speed listened for a while, then slipped out of the room. She came back carrying a gift which she announced would surely cure Mr. Lincoln.

It was a Bible, and destined to be his constant companion for years. "Tell your mother," he later wrote Mrs. Speed's daughter, "I intend to read it regularly. . . . I doubt not that it is really as she says, the best cure for the blues."

My brother Robert, a Lincoln admirer and collector, has discovered that no less than nine Bibles were either owned by Lincoln or played some part in his public career. One White House visitor wrote: "It was his custom while waiting for lunch to take his wornout Bible and lie down on the lounge and read." Another friend, frequently invited to breakfast, wrote of being "unfailingly impressed when our Christian President, his arm around his son, with his deep earnest tone, each morning read a chapter from the Bible."

The Psalms seem to have been his favorite reading. He said: "I find in them something for every day of the week."

He loved the greatest—the 23d—the brave words written by young David while a fugitive from the murderous wrath of King Saul:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. . . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Doubtless also his favorites included what I call the "famous nines." The 90th, credited to Moses—the noble chant of an old man: "Lord, Thou hast been our dwelling place in all generations. . . . A thousand years in Thy sight are as but yesterday when it is past, and as a watch in the night. . . . So teach us to number our days that we may apply our hearts unto wisdom. . . ."

The 19th: "The heavens declare the glory of God; and the firmament showeth His handiwork. . . ."

And the 91st: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. . . ."

Lincoln never joined a church, and attended services only irregularly. He was not thought to be a very "religious" man. But he had a deep, unshakable faith in the power and goodness of God, and the final triumph of right over evil. He never doubted, even in his darkest hours, that The Book was the one unfailing source of strength and guidance—"the best cure for the blues."

Abraham Lincoln's Bibles



A STUDY of the various Bibles known to have figured in the life of Abraham Lincoln, submitted by Robert S. Barton, unfortunately is too long for inclusion in the *Record*, but the following notes may be of interest, particularly in view of the fact that Clarence Edward McCartney has found seventy-seven Biblical quotations or allusions in Lincoln's speeches, letters, state papers and recorded conversations

Probably the first Bible that came into Lincoln's life was a rather large volume printed in England in 1799 with comments by the Rev. Mr. Ostervald, a Swiss divine, whose notes, translated from French, were particularly popular toward the end of the eighteenth century. When and how this Bible came into the family and if the young Lincoln learned to read it himself and by whom he was taught to read, are matters of some dispute, but his name appears inside the front cover; and some are of the opinion that this autograph was written when Lincoln was only ten years old. Then there was the Bible given him by Mrs. Lucy Speed in 1841 with the recommendation that "it was the best cure for the blues." Lincoln was very low in spirits at that time and promised to read it regularly. He must have genuinely appreciated the gift, for twenty years later he sent Mrs. Speed a photograph of himself inscribed with her name and a reminder of the fact that she had given him the Bible

twenty years earlier. This was an Oxford Bible whose present location is not known. The Lincoln family Bible, with "Mary Lincoln" inscribed on the cover, was a "Comprehensive Bible" printed in Philadelphia in 1847. It contained much supplementary matter and was typical of its period. In this Bible was kept the family record. Oddly enough, the Bible used at Lincoln's first inauguration was a very small one, bound in crimson plush, with a metal title-plate and metal edges, again typical style of the times.

There are a number of references to Mr. Lincoln's use of a pocket Testament, but Mr. Barton was not able to locate any copies. There is privately owned a copy of the Psalms in large type, printed by the American Bible Society, on the cover of which is the President's name and the verse Psalms 40:4: "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." In the Essex Institute in Salem, Massachusetts is a Testament, printed also by the American Bible Society, owned by Charles W. Merrill, which during the battle of Chancellorsville stopped a bullet. To replace this President Lincoln sent its owner a Bible on May 8, 1863, also owned by the Institute.

It was his life-long friend Joshua Speed, an avowed skeptic, to whom Lincoln said in 1864: "You are wrong, Speed. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man."

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SEPTEMBER 30, 1954

To FOREIGN MINISTER UNITED KINGDOM

ANTHONY EDEN CHAIRMAN NINE POWER CONFERENCE

LONDON ENGLAND *Via* W.U. CABLESWHY NOT TRY GOD?

NEW AGE LOGIC & REASON. GREAT MIRACLE 20th CENTURY
CHRISTIANITY ON THE MARCH TO VICTORY

TO WHOM IT MAY CONCERNMY FELLOW COUNTRYMEN

TWO BILLION HUMAN SOULS. COMMONWEALTH PAN AMERICAN REPUBLICS. THE OPPRESSED
REFUGEES WAR TORN BANKRUPT NATIONS EUROPE & ASIA. VICTIMS OF "ORGANIZED GREED"
POWER POLITICS "GOD OF MAMMON" PAGANISM.

FOR WORLD PEACE

"IF MY PEOPLE WILL HUMBLE THEMSELVES AND PRAY, AND SEEK MY FACE AND TURN FROM
THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN AND FORGIVE THEIR SINS. COR. 7:
BLESSED ARE THE PEACE MAKERS FOR THEY SHALL BE CALLED THE CHILDREN OF GOD. MATT.

"LEST WE FORGET" APOSTLES CREED

I BELIEVE IN GOD THE FATHER ALMIGHTY. MAKER OF HEAVEN AND EARTH.

VOICE TODAY ABRAHAM LINCOLN. GREAT LIBERTARIAN & EMANCIPATOR.
PRESIDENT LINCOLN'S SECOND INAUGURAL ADDRESS MARCH 4, 1863.

WITH MALICE TOWARDS NONE. WITH CHARITY FOR ALL. WITH FIRMNESS AS GOD
GIVES US TO SEE THE RIGHT. LET US STRIVE ON TO FINISH THE WORK WE ARE
NOW ENGAGED IN TO BIND UP THE NATIONS WOUNDS. TO CARE FOR HIM WHO SHALL
BORNE THE BATTLE AND FOR HIS WIDOW AND HIS ORPHAN--TO DO ALL WHICH MAY
ACHIEVE AND CHERISH A JUST AND LASTING PEACE AMONG OURSELVES AND WITH ALL
NATIONS.

CONSTITUTIONAL PATRIOTISM "IN ACTION"

THE FOREGOING MY LIVING SENTIMENTS DIVINE PROVIDENCE, AND BY
THE BLESSING OF GOD IT WILL BE MY DYING SENTIMENTS.
FREEDOM & INDEPENDENCE FOR ALL CIVILIZED MANKIND NOW & FOREVER.
IS THE PRAYER OF,

COLLIS ORMSBY REDD. "GOODWILL AMBASSADOR
ENVOY PLENIPOTENTIARY TO FOUNDING FATHERS. PIONEER IN THE FIELD OF GOD.
1833 MINTWOOD PL. NW WASHINGTON D.C.

Lincoln's DEBT TO THE Bible

by ERNEST LLOYD



LONG ago someone wisely stated that when God desires to use a man for a special purpose in this world, He first prepares a mother. It was evidently so in the case of Abraham Lincoln. His mother, Nancy Hanks Lincoln, was a woman of God. She loved the Bible, and taught her son to honor and revere the Book. Indeed, the Bible was the only book that Lincoln saw in his very early boyhood days. Its stories fascinated him, and the records of the great characters of the Old and New Testaments left their indelible stamp upon his retentive mind.

It is not difficult to trace the influence of the Scriptures upon the life of Lincoln. Dr. Eggar De Witt Jones has made the statement that "no man in American public life quoted more scriptures in his public speeches, or showed a greater familiarity with Bible texts, than did Abraham Lincoln." Those who have given special study to Lincoln's writings have found that his outstanding speeches were adorned with numerous quotations from the Bible.

To a committee representing an organization in Baltimore who presented him with a copy of the Bible, September 7, 1864, Lincoln replied: "In regard to this great Book I have but to say: It is the best gift that God has given to man. All that the good Saviour gave to this world is communicated through this Book. . . . All things most desirable for man's welfare here and hereafter are to be found portrayed in it. To you I return my sincere thanks for the very elegant

copy of the great Book of God which you present."

Addressing the American Bible Society at Springfield, he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and to their fellow men." Students of literature have noted the influence of the Bible on Lincoln's literary style, and speak of the directness, the simplicity, the lofty strain, the fine figures of speech that characterized his public utterances, all of which tell the story of his intimate acquaintance with the Scriptures.

It is interesting to contrast the life-work of those who believe and those who doubt. What have the doubters done for the world? How much we owe the believers! The believers are the builders! Lincoln was a believer and a builder. He had faith in people, and he had faith in God. His faith in God was the result of his acquaintance with the Bible and its revelations of truth, justice, and mercy.

Lincoln was often a lonely man. Under the surface of his native humor there flowed a current of sadness. His great heart was often lonely, and, knowing that the Bible contained help for the sorrowful, he would frequently turn to this Book of comfort to find what human friends could not give. He had early dis-

covered that the Bible was a dependable guide. It was the one to lean upon in the dark days of public service.

Lincoln was often a misunderstood man. During his Presidential years his motives were frequently impugned. His enemies were many. But Abraham Lincoln remained true to his convictions, knowing that the teachings of the Bible upheld him in his purpose to bring relief to a distressed people, unity to the nation, and blessing to the world. No book on earth is so adapted to the needs of the lonely, the misunderstood, and the sorrowful as is the Bible.

We live today in another world from the one that Lincoln knew. His America has passed forever; but the need for young men of Lincoln's rugged and forthright character is as great today, and greater. America is now "soft" as compared with Lincoln's time, and men sometimes ask if we can produce the Lincoln qualities in this age. If mothers would give their sons what Nancy Hanks Lincoln gave her boy, we should certainly witness with pride many more young men standing up for truth and righteous living.

If Lincoln were alive today, he would be surprised at both the great increase of Bibles and the little use made of them by parents in their homes, or by public men in their speeches and writings. The great need is for more *open* Bibles in the homes of America, and a clearer understanding of its place in the lives of youth today.

San Diego Union
January 8, 1959

S. D. Union
1-8-59

Lincoln An Ardent Follower Of Bible

NEW YORK, Feb. 7 (UPI)—Historians often argue about how religious a man Abraham Lincoln was but agreement is general that he was an ardent Bible reader and quoter.

The American Bible Society reports that Lincoln, Theodore Roosevelt and Franklin D. Roosevelt were the most enthusiastic Bible quoters of all Presidents.

The Rev. Dr. James Z. Nettinga, society secretary, said that Lincoln's speeches are sprinkled liberally with biblical quotations.

Lincoln referred to the Scriptures so often in his famous debates with Stephen Douglas, in fact, that Douglas finally asked him in exasperation if he was the "Voice of Gospel."

CHAPTERS QUOTED

The Bible was the first book Lincoln learned to read and he could quote whole chapters from it until the end of his life. He read from the Gospels aloud before breakfast. Often, before lunch, he stretched out on a White House sofa to relax for a few minutes by reading the Good Book.

As a tribute to Lincoln's scriptural interests, the Bible society is observing his birthday with a special exhibit in his honor at its Park avenue headquarters. The society will similarly honor the birthday of President George Washington.

A feature of the Lincoln exhibit is a Testament that stopped a bullet during the Civil War battle of Chancellorsville. Also on display is the Bible Lincoln sent a Union soldier, Charles W. Merrill, to replace the one that saved the soldier's life.

READINGS CARRIED

"Lincoln found it difficult to unite with any particular church," Dr. Nettinga said. "There is a controversy, in fact, over his religion but it is known he was a Bible reader."

The Civil War President always carried a pocket devotional containing daily Bible readings. In 1847, he gave his wife, Mary, a large family Bible. Some years before that he found consolation over the death of Ann Rutledge in read-

ing a Bible given him by a friend.

"It was the best cure for the blues," he said of the volume given him by Mrs. Lucy Speed in 1841.

Scholars have found 77 direct quotations from the Bible

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Lincoln Acknowledged As Great Bible Reader

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In the election of 1860, Lincoln learned that of 23 ministers to Springfield, Ill., only three were going to vote for him because of his anti-slavery stand. He retorted that the Bible was against slavery and he was for freedom and added:

"...With this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me."

ery morning and every night. You going to do that, too, Dad?" His dad winced, but Frankie rushed on, "At least we've gone to church lots longer. I told Steve that."

Frank eyed his son. "What do you mean?"

"Oh, Steve was kinda bragging about all the Bible verses he'd learned in Sunday school, but he really don't know so much. He and his folks just started going to church."

"I know," Frank said. "Ned Hamilton told us all about that yesterday."

"What did he say?" June asked.

"Well, we had a real tough mechanical problem to solve. And as we were discussing ways and means, we all thought of Gus and wished for his know-how."

"You mean the man who died last month?"

Frank nodded. "Yes. He died a lingering death of cancer. Somebody remarked 'how much better off he was' and we all agreed—except Ned Hamilton. He didn't say anything, but he acted bothered. He told me later that he was bothered because Gus was about as rough as they come, and he died as he lived."

"But what has that to do with Ned Hamilton?" June wanted to know.

"After our regular Wednesday store meeting, Ned asked if he could say something personal. You know what a clown he is, so we all thought he would tell a joke or something like that.

Well, he shocked us all by saying he was a Christian. Said it was the greatest experience that he had ever had. His life was completely new."

"That must have taken courage," June murmured.

"Everybody sat as if they were dumb at first. Then some of the guys smiled. I saw one wink at another. But Ned didn't bat an eye. He said this was no foolish idea that he'd get over. He'd been brought under conviction by a tract someone gave him. One night it got so bad he couldn't sleep."

"Is that why you couldn't sleep last night, Dad?" Frankie asked.

His father nodded. "So one night he drove ten miles across town to ask someone he knew was a Christian to explain the way of eternal life to him."

"Huh?" Frankie wondered. "Why did he do that? He's our neighbor. Why didn't he just come over here?"

Frank met his wife's eyes. "If he had—I guess that's what's worrying me." His voice trembled. "The rest of the fellows got up and went out, but I just couldn't move. Ned seemed glad that I stayed. He said he'd pray for me. And I thought I was a Christian!"

"We joined the church," June reminded.

"We haven't been too regular in attendance, though."

"But we've always taken Frankie to Sunday school," she countered.

"Yeah, Dad. And I know lots

about the Bible."

"I'm glad for that, Son."

"I think it was pretty nervy of Ned Hamilton to say he'd pray for you," June said.

"No," Frank said reflectively. "He just seemed to love me so much. And all the time he talked it was like pouring salt into a wound. He said what hurt him so much was that he hadn't talked to Gus. I hadn't talked to him either," Frank said miserably. "And, June, I just can't go on like this!"

"What are you going to do, Frank?" she asked soberly.

"Ned has more than faith. He's acting on what he believes. I want to be that kind of witness too. I want what he's got! You want it too, don't you, Darling?"

"Oh, yes, I do!" she answered softly.

"Can I have it too, Dad?" Frankie asked wistfully.

"Of course, Son! Let us all pray."

Kneeling by their chairs, all three were quiet a moment, then Frank began to pray, "Dear Lord, forgive us and help us. We want to be the kind of Christians You can bless and use."

After they had prayed until they had the peace and joy of salvation in their souls, Frank said, "Now I'm going right across the street and tell Ned Hamilton that God has forgiven me. I want to be a true witness for the Lord Jesus. I never want to be ashamed to tell others about Him."

Lincoln Lived by the Bible

By Kelvin Wallace Coventry

HOW IS IT that a man often referred to as a "gawky, long-armed gorilla" or as "less refined than a savage" survived all these barbs with a heart filled with sympathy and love for his fellow-man?



Was it because he came up

the hard way through self-education and determination?

Was it because some inner conviction made him turn the other cheek in compassion to those who persecuted him?

Yes, it was these things. But it

was also something much more to Abe Lincoln. He lived by the Bible. He saturated his mind and life with its guideposts for success.

When the committee came forward during the trying days of the Civil War on September 7, 1864, to present Lincoln with a Bible, he uttered immortal words of gratitude.

"In regard to this Great Book, I have but to say, it is the best gift God has given man. All the good the Saviour gave to the world was communicated through this Book. But for it, we could not know right from wrong."

Young Abe did know right from wrong. How dear the Bible became to this gaunt backwoods child as the letters took shape and became sentences so that he could read from the family Bible!

In the hickory and oak jungles of southern Indiana, he followed the practice of his neighbors, reading three chapters on weekdays and five on Sunday. With this schedule, he could and did read the entire Bible in a year's time.

Was the Bible really a big influence in Lincoln's life? Or have historians colored the events and anecdotes of his life to make it seem that way?

From Matthew 5:9 came the text for his words of October 26, 1863: "Quarrel not at all. No man resolved to make the most of himself can spare time for battles with others."

As a captain in the Black War, Lincoln had a chance to put his "blessed are the peacemakers" outlook into practice. A half-starved, terrified Indian crept into camp one night.

"That Indian's going to be killed!" his men insisted.

But Lincoln's great strength stood between them and the frightened fugitive. He risked his own life to save a fellow creature. He was carrying out the Bible's advice.

On the eve of the Lincoln-

Douglas debates, June 16, 1858, Lincoln asked his political advisers, "Should I deliver this speech as I wrote it?"

"It will mean disaster!" they warned.

But Lincoln's gray eyes flashed with the justness of his cause. He delivered his famed "House Divided" speech, taken from a biblical theme.

"A house divided against itself cannot stand," Lincoln cautioned in his shrill, high-pitched voice. "I believe this government cannot endure permanently half slave and half free."

In Matthew 12:25 we find the seed roots of this speech: "And Jesus knew their thoughts, and said unto them, Every kingdom

invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. What is that sentence?" Lincoln asked his audience.

Lincoln presented his baffled listeners with these words: "And this, too, shall pass away."

Doesn't I Corinthians 7:31 have a similar passage? "For the fashion of this world passeth away."

November of 1863 found a war-burdened Lincoln bowing his head at Gettysburg in a moment of silent prayer. Some 100,000 people did not grasp at once the dignity and imperishable beauty of his 272 words of dedication.

The *Harrisburg Patriot* wrote: "We pass over the silly remarks of the President—for the credit of the nation, we are willing that the veil of oblivion should be dropped over them."

But the words were deathless. "Fourscore and seven years ago"—they still strike with amazing impact in this space age. And yet, Lincoln's knowledge of the Bible provided the original idea.

Genesis 16:16 tells us that Ishmael, Abram's son, was born when his father was "fourscore and six years old."

Lincoln was granted no deathbed message. He had said it all in his last great speech. "With malice toward none; with charity for all." It was all there—the golden rule and the Ten Commandments.

Our sixteenth president often admitted that "God selects his own instruments, and sometimes they are queer ones; for instance, He chose me to steer the ship through a great crisis."

How did Lincoln keep that ship of state on course? By using the Bible as a Pilot, "rightly dividing the word of truth," and avoiding the rocks of national disaster.

The secret of his success can still be found in the Bible—"the best gift God has given to man."

GIVE
FROM YOUR HEART;
CHRIST DID!

EASTER OFFERING
for world evangelism
CHURCH of the NAZARENE
1968

divided against itself is brought to desolation."

And doesn't Mark 3:25 tell us, "If a house be divided against itself, that house cannot stand"?

Lincoln showed his thorough understanding of the Bible when he posed a riddle for the Wisconsin State Agricultural Society, September 30, 1859.

"It is said an Eastern monarch once charged his wise men to

Williamson

July 21, 1980

Mr. Edwin F. Williamson, Special Agent
Lincoln/Gibson, Inc.
One Federal Square, Suite 227
Rocky Mount, North Carolina 27801

Dear Mr. Williamson:

Thank you for the Xerox copy of the June 1865 Bible
Society Record which bears a memorial to Abraham Lincoln.

This is an interesting addition to our collection.
Efforts such as yours enable us to maintain our Lincolniana
collection on an up to date basis.

Sincerely yours,

MJH/vpg

Mrs. Mary Jane Hubler
Assistant to Dr. Neely



The Lincoln National Life Insurance Company
Fort Wayne, Indiana

EDWIN F. WILLIAMSON
SPECIAL AGENT

JUNE 15, 1980

MS MARY JANE HUBLER
LINCOLN MUSEUM
LINCOLN NATIONAL LIFE
FORT WAYNE, INDIANA

DEAR MS. HUBLER,

I GREATLY ENJOYED TOURING THE MUSEUM DURING
MY VISIT TO THE HOME OFFICE MAY 12-15, 1980.

RECENTLY, I NOTICED AN OFFER FOR COPIES
OF INFORMATION ABOUT THE ABRAHAM LINCOLN'S ESTATE
IN THE AMERICAN BIBLE SOCIETY MAGAZINE. ENCLOSED IS
SOME CORRESPONDENCE FROM THEM. I DO NOT KNOW
WHETHER ANYTHING THEY HAVE WOULD BE OF INTEREST
TO THE MUSEUM, BUT JUST THOUGHT I WOULD
PASS IT ON.

Sincerely,

Edwin Williamson

NATIONAL DIVISION

Alice E. Ball/*General Secretary*
Lorraine A. Kupper/*Executive Secretary*



Edmund F. Wagner/*President*
Coleman Burke/*Vice President*
Charles W. Baas/*Treasurer*
Alice E. Ball/*General Secretary*
John D. Erickson/*General Secretary*

GIFT INVESTMENT DEPARTMENT
J. Milton Bell

March 10, 1980

Fred I. Lessten, Roy I. Madsen
Theodore R. Van Der Veer

Mr. Edwin Williamson
P.O.Box 4824
Rocky Mount, North Carolina 27801

Dear Mr. Williamson:

Thank you for your gracious letter and your personal interest in the work of the American Bible Society.

As you have requested, I am pleased to send you a photocopy of the page of the June 1865 issue of the Bible Society Record which bears the memorial for President Lincoln.

Also enclosed are the Society's Annuity, Life Income and bequests booklets. As and when we may serve you further, please be sure to let us know.

With every good wish, I am

Most faithfully,

J. Milton Bell
Gift Investments

JMB:mp
Enclosure

County, and Macomb County Bible Societies, Michigan; Randolph County Bible Society, Ill.; Andrain County, Pettis County, Forest City, and Holt County Bible Societies, Missouri; Walworth County, Watertown, and Berlin Welsh Bible Societies, Wisconsin; Mahaska County, Howard County, and Allenakee County Bible Societies, Iowa; and the Minnesota State and Windsor County Bible Societies, Minnesota. From all of these associations we have received intelligence of an encouraging character; and much to satisfy us that in all the fields which have been just named, the friends of the Bible are putting forth diligent efforts to supply their own destitute, and to aid the Parent Institution in its more general work.

Societies Recognised as Auxiliary,

During the month of April, 1865.

With names and Post Office addresses of Corresponding Secretaries.

Kenawla Co. B. S., W. Va., W. J. Raud, Charleston.
Enmett Welsh B. S., Wis., Hugh M. Roberts, Watertown.

Members Deceased during the Month.

Hon. Abraham Lincoln, President U. S., Washington, D. C.

Charles Hand, Cape May C. H., N. J.
J. S. Officer, Delevan, Wis.
Mrs. E. C. Field, Geneva, N. Y.
William B. Crosby, New York
Rev. William A. Phillips, D. D., New York.
Rev. E. C. Jones, Philadelphia.
Rev. L. L. Hainline, Bishop, Mount Pleasant, Iowa.

MONEYS RECEIVED

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY,
During the month of March, 1865.

LIFE MEMBERS

Mrs. Jerusha Bass, Colebrook, Ct.	\$30 00
M. Walker, Port Huron Mich.	30 00
E. M. Buckingham, Springfield, Ohio.	30 00
Rev. Tracy L. Waite, West View, Ohio (bal.).	10 00
Miss Mary Higgins, Newark, N. J.	30 00
	130 00

INDIVIDUAL DONATIONS

A Member of the Christian Commission, N. Y.	100 00
R. O. Colt, Babylon, N. Y. (L. M.).	30 00
Mrs. S. E. Austin, Brooklyn, N. Y.	30 00
Co. A, 10th Reg. Vt. Vols. before Petersburg, Va.	5 00
Joseph Woodruff, St. Clairsville, Ohio.	6 00
Blessing Meeting, Lovell General Hospital, Portsmouth Grove, R. I.	10 00
George H. Breed, Rindge, N. H.	1 00
A Friend, through Rev. Geo. W. Wood, N. Y.	5 00
Col. G. Loomis, U. S. A., Stratford, Ct.	5 00
H. Turner Newton, Colchester, Ct. (L. M.).	30 00
Burah L. Backusderfer, Gadenhutton, Ohio.	5 00
A Friend in Rock Island, Ill.	20 00
Mrs. Robert Hughes, New York.	15 00
John Clark, Bellevue, Ohio.	5 00
Wm. A. Richter, Newark, N. J. (2 L. M.).	60 00
W. E. H. Dutchess Co., N. Y. (L. M.).	30 00
Mrs. M. H. R., Pittsford, N. Y.	5 00
Mrs. Lucy Childs, Niagara Falls, N. Y.	19 40
A Friend, 1st Cong. Ch., South Coventry, Ct.	10 00
J. L. Orinbee, Providence, R. I.	5 00
A Servant Girl, "	50
Society of Friends, Providence, R. I. (L. M.).	44 00
E. Hulbert Ind.	2 00
R. L. Verkus, Co. A, 14th Pa. Cavalry, Martinsburg, W. Va.	1 00
Mrs. Elizabeth W. Lord, Columbus, Ohio.	60 17
Horace Hawky, Georgetown, N. Y. (L. M.).	30 00
C. V. S. Roosevelt, New York.	500 00
Theodore Farber, Cottage Grove, Minn.	10 00
John R. Furber, "	6 00
A. T. Gurnsey, Lake City, Minn.	5 00
Dea John Christian Drewes, Preston, Minn.	20 00
J. H. Jaculy, Winona, Minn.	10 00
Moses Porter, late of Westfield, Mass.	5 00
Miss N. W. Wright, Gouverneur, N. Y.	5 00
"I. O.", "	20 00
Hon. William A. Buckingham, Norwich, Ct.	500 00
N. Coleman, Norfolk, Va.	2 00
A Friend, "	2 00
U. S., Cosh.	40 00
Thomas Neale, Union, Canada West.	5 00
R. M. Pease, Tarrytown, N. Y. (L. D. & 2 L. M.).	210 00
Henry E. Hodges, late of New Haven, Conn.	3 00

Carried forward.....\$1,877 07 130 00

Brought forward.....	\$1,877 07	130 00
M. S. Spier, 12th N. Y. Battery, 2d A. C., near		
Hatchler's Run, Va.	1 00	
Matthew Howell, Leavenworth, Ks. (L. M.).	30 00	
Lieut. Col. H. E. Losey 67th U. S. Coloured In-		
fantry, Morganza, La.	5 00	
Lucius Hopkins, New York.	400 00	
Mrs. Creel, Mt. Vernon, Ill.	1 00	
Mrs. E. Dodson, Mt. Vernon, Ill.	1 00	
Stephen Grilliths, Danville, Ill.	161 50	
Miss Martha E. Gee, Xenia, Ill.	2 00	
Miss Margaretta Potts, Trenton, N. J.	10 00	
S. R. Aoleneux, Oxford, Ohio.	7 00	
Mrs. Narcissa S. Bourne, Bangor, Me.	5 00	
Rev. S. G. Willard, Wilmaotic, Ct.	2 00	
Rev. W. Webb Ind.	1 00	
Mrs. N. J. L. Bayne, Medina, N. Y. (bal. L. M.)	15 00	
D. T. & J. tyre and Wife, Mattoon, Ill.	5 00	
N. W. Walder, Windsor, Conn.	5 00	
Jacob Harman, Independence, Ind.	250 00	
Mrs. Sallie Slater, Pierpont, Ohio.	1 00	
A Soldier's Friend, Goshen, N. Y.	60	
Mrs. Margaret D. Stelle, New York (L. M.).	30 00	
Caremont, N. H.	3 55	
Mrs. Mary E. Lincoln, Bethany Centre, N. Y.	2 00	
	2,618 72	

CONGREGATIONAL COLLECTIONS.

First Cong. Ch., Woodbury, Conn.	19 21
Cong. Ch., Wilton, Conn.	40 00
" " Hannibal, N. Y.	10 00
" " Southington, Conn.	41 00
M. E. Ch., Danbury, "	1 00
" " New Britain, "	12 00
Cong. Ch., Southport, " (L. D. & 8 L. M.).	390 00
M. E. Ch., Birmingham, "	51 25
Cong. Ch., Ansonia, " (L. M.).	46 00
M. E. Ch., "	5 76
R. P. D. Ch. of Saratoga, Schuylerville, N. Y.	20 00
M. E. Ch., St. John's, Mich. (L. M.).	30 00
Second Cong. Ch., Biddford, Me.	15 60
St. Paul's M. E. Ch., Fall River, Mass.	47 00
Christian Ch., Providence, R. I.	7 98
Jefferson St. Baptist Ch., Providence, R. I.	5 00
South Christian Ch., Bristol, R. I.	5 00
Cong. Ch., "	59 60
St. Michael's Ch., "	75 75
M. E. Ch., Broadway, Providence, R. I.	12 00
" " Bristol, R. I. (L. M.).	38 55
Christ Ch., Gardner, Me.	18 85
M. E. Ch., Stony Creek, Washitaw Co., Mich.	30 00
Pres. Ch., "	45 00
First Pres. Ch., Niagara Falls, N. Y.	80 00
First Cong. Ch., Saco, Me.	34 39
Cong. Ch. and Soc., W. Bloomfield, N. Y.	64 56
" " Brainfield, Mass. (L. M.).	32 25
" " Plymouth, Conn. (L. M.).	40 00
" " Branford, " (L. M.).	45 24
" " Birmingham, "	59 56
M. E. Ch., "	10 00
Providence M. E. Conference, R. I.	271 00
First Pres. Ch., Iowa City, Iowa (L. M.).	30 00
Cong. Ch. and Soc., New Milford, Conn.	37 67
Welsh Pres. Ch., 13th St., New York (L. M.).	100 00
Pittston Pres. Ch., N. Y. (bal. L. M.).	5 00
	1,836 22

LEGACIES.

Erastus Merrill, late of Lake Co., Ohio (in full)	200 00
Mrs. Anna C. Douglas, late of Bovina, N. Y.	125 00
Mrs. Polly C. St. John, late of Johnson Co., Ind.	257 75
Dea. Daniel Smith, late of Ossipee, N. H.	100 00
S. Morgan, late of Rush Co., Ind.	300 00
A Lady, late of Bethel, Sullivan Co., N. Y.	50 33
Hervey Lyon, late of Rochester, N. Y.	200 00
William Goodhart, late of Philadelphia, Pa.	25 18
William Mandoville, late of New York.	1,027 57
Harry Hurl, late of Surkey, N. Y.	7 00
S. W. Dana, late of Troy, N. Y.	60 00
Vilander Cartor, late of Westboro, Mass.	47 00
	2,499 63

FOR ARABIC SCRIPTURES.

Miss Frances B. Banister, Newburyport, Mass.	60 00
A Friend in Oswego, N. Y.	5 00
Edgar Co. B. S., Ill.	37 00
Samuel A. Purdie, Columbus, N. Y.	50
Cong. Ch., West Stockbridge, Mass.	16 20
E. Sterling Ely, Cheektowaga, N. Y.	100 00
John Clarke, Bellevue, Ohio.	2 00

Carried forward.....\$220 70 7,284 77



United States Department of the Interior

NATIONAL PARK SERVICE
NATIONAL CAPITAL REGION
1100 OHIO DRIVE, S. W.
WASHINGTON, D.C. 20242

June 2, 1982

Mr. Bert Sheldon
Apt. 828
5480 Wisconsin Avenue, NW.
Friendship Heights
Chevy Chase, Maryland 20815

Dear Mr. Sheldon:

It was nice to talk to you again today regarding your interest in President Lincoln. In answer to your question, I have found out that on July 4, 1864, the Colored People of Baltimore, which included many church groups and could have included some Washington church groups, presented President Lincoln with a bible. This bible had a violet velvet cover with a gold clasp.

President Lincoln showed this bible on October 29, 1864, to a well-known female emancipation orator, Sojourner Truth from Michigan.

I am not sure if this answers your question, the church you are looking for more than likely was a Baltimore church. If you need more information regarding this subject, I would recommend that you write Mr. Lloyd Ostendorf, 225 Lookout Drive, Dayton, Ohio 45419.

If I can ever be of assistance to you, please do not hesitate to write.

Sincerely,

Elmer S. Atkins
Associate Regional Director
White House Liaison

I do not want this sent back to me
Keep it OK!

*Good for reference on scripture
used by Lincoln in speeches, etc.*

ABRAHAM LINCOLN'S
POLITICAL FAITH

Joseph R. Fornieri



NORTHERN
ILLINOIS
UNIVERSITY
PRESS

DeKalb

The following article is located at:
<http://www.christianitytoday.com/bc/2005/005/15.07.html>

BOOKS & CULTURE

A CHRISTIAN REVIEW

The Bible in American Public Life, 1860-2005

Dilemmas at the center, insights from the margins.

by Mark Noll

This country is, as everybody knows, a creation of the Bible, ... and the Bible is still holding its own, exercising enormous influence as a real spiritual power, in spite of all the destructive tendencies ... ¹ These words, spoken 102 years ago, came from an unexpected source. Yet as part of an address delivered by Solomon Schechter at the dedication of the main building of the Jewish Theological Seminary in New York City, they echoed what was then a common assertion about the biblical character of the United States. Much more frequently, of course, similar words came from Christian commentators and with specific reference to the Christian character of the Scriptures.

Thus, only a few years after Schechter's address, the governor of New Jersey addressed a crowd of about 12,000 in Denver on the subject, "The Bible and Progress." The occasion was the 300th anniversary of the publication of the King James Version. In his speech, Woodrow Wilson called Scripture "the 'Magna Carta' of the human soul," and he summarized the burden of his remarks like this: "The Bible (with its individual value of the human soul) is undoubtedly the book that has made democracy and been the source of all progress."² What Schechter and Wilson wanted to say is that without full consideration of the Bible, no adequate account of American national history or of American national ideals was possible.

A century and more later, much has changed. Political, social, legal, and cultural developments have altered the practice of religion, and of everything else, in American life. Yet despite manifold changes, reading of the Bible, reverence for the Bible, reference to the Bible, and debate over whether and how to use the Bible continue as constant features in American public life—evident most recently in the Supreme Court decisions regarding whether and how to display the Ten Commandments in courthouses and other public spaces.

In this ongoing negotiation, two notable Americans provide examples of perhaps the most effective use of the Bible ever in our nation's public history: Martin Luther King, Jr., in the speech he delivered from the east steps of the Lincoln Memorial on August 28, 1963, during the March on Washington for Civil Rights, and Abraham Lincoln in his Second Inaugural Address, which he delivered from the east side of the Capital Building on March 4, 1865.³ Beyond cavil, the extraordinary force of these addresses owed much to their anchorage in Scripture. Yet the two speeches were quite different and so serve to illustrate the various ways that the Bible has been put to use in American public life.⁴

First, we can see in them a *rhetorical* or *stylistic* echoing of Scripture, where speakers, in order to increase the gravity of their words, employ a phraseology, cadence, or tone that parallels the classic phrasing of the King James Version. The most dramatic example in our entire history of such a biblical tone may in fact be King's speech in August 1963, which was filled with biblical-sounding phrases: "the Negro ... finds himself in exile in his own land ... ; now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice ... ; Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred ... "; and more.

A second usage of the Bible may be called *evocative*, where speakers put actual Bible phrases to use, but as fragments and jerked out of original context in order to heighten the persuasive power of what they are trying to say for their own purposes. Lincoln used the Bible in this way during his Second Inaugural when he took a phrase from Genesis 3:19 to say it was "strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces."

Third, in *political* deployment of Scripture the Bible is quoted or paraphrased to make a direct assertion about how public life should be ordered. The difference from merely rhetorical or evocative use is the speaker's implicit claim that Scripture is not just supplying a conceptual universe from which to extract morally freighted phrases, but that it positively sanctions the speaker's vision for how public life should be ordered. Thus, King, toward the end of his great speech, quoted Isaiah 40:4 in order to enlist a divine sanction for his vision of a society free of racial discrimination: "I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, the crooked places shall be made straight and the glory of the Lord will be revealed and all flesh shall see it together."

In his Second Inaugural, Lincoln did something similar when he combined resignation before the workings of providence with an indictment of the ones who had asked God's assistance in wringing their bread from the sweat of other men's faces. For that combination of opinions a quotation from Matthew 18:7 was Lincoln's clincher: "The prayers of both [sides] could not be answered; that of neither has been answered fully. The Almighty has His own purposes. 'Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!'"

Political use of Scripture is at once more dangerous and more effective than the rhetorical or evocative. It is more dangerous because it risks the sanctified polarization that has so often attended the identification of a particular political position with the specific will of God. It can also be dangerous for religion. In the telling words of Leon Wieseltier, "the surest way to steal the meaning, and therefore the power, from religion is to deliver it to politics, to enslave it to public life."

Yet political use of Scripture can also be remarkably effective. When a specific political position is successfully identified with the purposes of God, that position can be advanced with tremendous moral energy. With these two speeches, strategic quoting from the Bible played a significant part in reassuring many Americans that Lincoln's opposition to slavery and King's opposition to racial discrimination really did embody a divine imperative.

Finally, after rhetorical, evocative, and political usages, there is the *theological* deployment of Scripture, where the Bible is quoted or paraphrased to make an assertion about God and the meaning of his acts or providential control of the world. In American public life, this use of the Bible is by far the most rare. Lincoln's Second Inaugural may represent its only instance. What he said pertained not primarily to the fate of the nation, and not even to a defense of his own political actions, but to the sovereign character and mysterious purposes of God. For that statement, a quotation from Psalm 19:9 provided the last word:

If we shall suppose that American Slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgments of the Lord are true and righteous altogether."

As one of those "believers in a Living God" whom Lincoln referred to here, I am convinced that only his public articulation of scripturally derived theological principle about the sovereignty of God can explain the unprecedented humility that followed in the Second Inaugural's peroration. In other words, without a scriptural theology concerning the righteousness of God's ultimate judgment, there would have been no proclamation of "malice toward none" and "charity toward all."

The orations by King and Lincoln were unusual because they brought a panoply of biblical testimony to bear on circumstances of great public moment at times of evident national crisis. King's dramatic address underscored a turning point in the nation's moral history when, nearly a century after the end of the war to end slavery, the United States was moving haltingly to confront the bitter realities of racial discrimination. For Lincoln, an unexpectedly calm meditation near the conclusion of an unexpectedly violent war became the occasion for profound reflections on the inexorable costs of justice delayed, the counter-intuitive blessings of charity for all, and (supremely) the unfathomable mysteries of divine providence. In both cases, the Bible was indispensable for shaping what the speakers said.

But now, long after Lincoln applied his words to bind up the nation's wounds and more than a generation removed from King's appeal to let freedom ring, we inhabit a cultural and political landscape in which it is considerably more difficult to draw on the resources of Scripture as Lincoln and King did. The difficulties concern both more narrowly religious and more broadly political factors.

In the first instance, since World War II the Bible has shrunk to a smaller place in the American cultural landscape. The issue may not be primarily a decline in the distribution of Scripture, since Bible sales continue to be very strong, so much as a consequence of incredible expansion in the distribution of other media. Bible content can hold its own in an age of proliferating media, as evidenced by the considerable success of products like *The Jesus Film*, Mel Gibson's *The Passion of the Christ*, or the children's programming provided by Veggie Tales. Bible content cannot, however, dominate in an entrepreneurial age of democratic media in the way that the King James Version once provided a conceptual canopy for the entire English-speaking world.

Reference to the once dominant place of the King James Version draws attention to the good news-bad news constituted by the proliferation over the last half century of new Bible translations. The good news is that modern translations present the Bible as an open, accessible book in a way that it was ceasing to be when the archaic King James prevailed as *the* Bible of the English-speaking world. The bad news is that no one of the new translations comes anywhere near to the broad linguistic and conceptual currency that the King James Version once enjoyed. When Lincoln in 1858 spoke of a "house divided" or in 1865 of "judging not that ye be not judged," almost all educated people who heard him recognized not only that he was citing the Bible, but that he was using the very words of Scripture that they themselves had also read, heard, and inwardly digested. The gain in accessibility that the new translations all genuinely offer is matched by a loss in familiarity that the King James Version once provided for the culture as a whole.

Difficulties in the public use of the Bible caused by the multiplication of modern media and the proliferation of contemporary translations are, however, puny when compared to difficulties caused by contemporary political realities. Part of this difficulty is structural and, for traditional Christian believers, nicely ironic. The United States may be today the most religiously pluralistic nation that has ever existed on the face of the earth.⁵ It has become so, at least in part, because of political values encouraged by the American democratic appropriation of teachings derived from the Hebrew and Christian Scriptures. With the religious pluralism resulting from an explicit policy of religious freedom, it risks misunderstanding, if not also offense, for leaders to employ the Bible as if the Bible necessarily spoke to and for the citizenry as a whole.

Yet difficulties with the public use of Scripture arising from American religious pluralism are not what spring most easily to mind today. Rather, it is the clamor of partisan political polemics. Naturally in such a climate extreme voices attract the most attention. On the one side we hear

rhetorical, evocative, and political use of the Bible on behalf of partisan national or political goals. Thus, in one well-reported kerfluffle from late 2003, a Deputy Undersecretary of Defense for Intelligence was reported as delivering speeches before local churches in which he proclaimed that the real enemy in the battle against el Qaeda and Saddam Hussein was "a spiritual enemy ... called Satan," and that America as a "Christian nation" needed to "come against its enemies in the name of Jesus" in order to achieve military success.⁶ Such sentiments were intended to do what Abraham Lincoln and Martin Luther King, Jr. had done with similarly biblical rhetoric, but this effort was so clearly advanced to promote a contested moral position and to combat domestic opponents of the war that its striving for biblical authority fell flat.

On the other side we hear partisan panic about how public invocation of Scripture heralds the dawning of a theocratic Dark Age. Thus, in a recent issue of *The American Prospect*, an author introduced a consideration of President Bush and his supporters with a fusillade of fearmongering: "History judges religious zealots harshly, particularly those wielding state power. The Crusades slaughtered millions in the name of Jesus. The Inquisition brought the torture and murder of millions more. After Luther, Christians did bloody battle with other Christians for another three centuries."⁷ Apart from a loose grasp of historical fact, assertions like these betray an incredible confidence in the moral power of merely secular norms, which in actual historical situations have never lived up to the claims made for them.

The combined result from recent changes in the religious landscape touching the translation and circulation of the Bible, and recent changes in the political landscape touching polemic uses and polemical resistance to Scripture, is a series of dilemmas. These dilemmas can be expressed as a vicious cycle:

- the more religiously plural the nation becomes, the less it is natural for the citizenry as a whole to grasp the significance of the Bible;
- the less it is natural for the citizenry as a whole to grasp the significance of the Bible, the more it is likely that the Bible is used to appeal to only some of the citizens;
- the more it is likely that the Bible is used to appeal to only some of the citizens, the greater the likelihood of partisan and therefore superficial use of the Bible;
- the greater the likelihood of partisan and therefore superficial use of the Bible, the more the Bible loses its integrity as a public force;
- the more the Bible loses its integrity as a public force, the more irrelevant it looks in a religiously plural nation;
- but the more irrelevant or partisan or superficial the Bible becomes in a religiously plural nation, the less likely that leaders can use Scripture for the self-sacrificing, altruistic, or prophetic purposes for which Abraham Lincoln and Martin Luther King, Jr., put the Bible so dramatically to use.

So, what is to be done? At this point, I am more than happy, as a historian, to hand this series of dilemmas over to pundits, political theorists, and theologians. But as a historian, there is more that can be said, especially by shifting attention away from these dilemmas that now are so obvious at the center of power. If we move to the margins—that is, to voices or groups with strong opinions about the American use of the Bible but with little standing in American public life—we discover a set of engaging observations and perhaps even intimations of a way forward. And so I would like to draw attention to four such perspectives from the margins, which I will treat in order from far away to closer at hand. First are the opinions of European Catholics before and during the American Civil War. Second are the opinions of French Catholic Quebec nationalists during the last part of the 19th century. Third are the opinions of Jewish immigrants to the United States, especially from the start of the 20th century. And fourth are the opinions of African Americans up to the era of World War I.

Foreign Catholic commentators on the Civil War paused often to note the prominence of Scripture in debates that led up to the outbreak of conflict and that transformed the conflict into a religious war. What struck foreign Catholics most forcibly was the moral confusion that resulted when a fervent trust in Scripture was exercised democratically.

For Southern whites, and a substantial number of Northern moderates and conservatives as well, it was obvious that the Bible in some manner or other legitimated slavery. Thus, at a fast day sermon in December 1860, a Presbyterian minister, Henry Van Dyke of New York, examined the many New Testament passages that simply accepted Roman slavery as an incontestable fact of life. Van Dyke's conclusion spoke for a wide swath of American opinion. To him, it was obvious that the "tree of Abolitionism is evil, and only evil—root and branch, flower and leaf, and fruit; that it springs from, and is nourished by, an utter rejection of the Scriptures."⁸

But, of course, for many abolitionists the Bible spoke just as clearly in opposition to slavery. For them, biblical passages like the Golden Rule as recorded in the gospels ("therefore all things whatsoever ye would that men should do to you, do ye even so to them," Matt. 7:12) or the egalitarian mandate of Galatians 3:28 ("there is neither Jew nor Greek, there is neither bond nor free ... : for ye are all one in Christ") completely ruled out the practice of slavery.

From abroad, this division in interpreting the same sacred text drew sharp criticism. The Paris politician Augustin Cochin (1823-1872), who was one of the leading liberal Catholics of his generation, published in 1861 a substantial tome with the straightforward title, *L'abolition de l'esclavage*, which mounted one of the era's most thorough biblical, theological, and historical attacks on slavery. But this book's abolitionism differed from American efforts by including a strong defense of Roman Catholicism, especially with respect to Scripture: "The manner in which men find in the Bible all that their interest desires fills me with astonishment, and I thank God once more for having caused me to be born in the bosom of a Church which does not abandon the Holy Books to the interpretations of caprice and selfishness."⁹

Of all foreign Catholic attention to the American Civil War, it was a substantial journal edited by Italian Jesuits, *La Civiltà cattolica*, that made the sharpest criticism. To the Italian Jesuits, all of American history was tied in knots because of problems arising from biblical interpretation. American religion began with the Puritans who tried to found "a new social and political life on the basis of their own religious doctrine." The result was "an extensive despotism" over every detail of life. But then in reaction to Puritan despotism, the United States lurched to the other extreme by setting up an absolute separation of church and state. This separation did offer unprecedented liberty, but so great was this liberty that it undercut the Protestants' professed desire to order all of life by the Bible: "the sacred text is explained by each one according to his own will and under the influence of a rationalistic philosophy." These circumstances explained why Americans were constantly founding new churches on the claim of "new effusions of the Holy Spirit."¹⁰

Civiltà cattolica's interpretation of the Civil War tied the break-up of the United States as a political entity to its history as an experiment in Protestant public order. The Jesuits expressed mingled admiration and humor in finding that "suddenly both parties have become theologians, the one side quoting the Pentateuch to justify slavery, the other side quoting the gospel to condemn it." While the Jesuits found much to praise in American religion, they nonetheless saw a "great mistake," a "missing principle that is dissolving a great union." That missing element was "religious unity." Reconciliation, so the Jesuits thought, would elude the Americans, "because they are divided on a moral question, and moral questions are fundamentally grounded in religious dogma." But if Americans understood the true character of religious authority, then it would be possible to use Scripture with greater effect. If the Americans lived where their rights and their trust in Scripture "were assured by an authority respected by both parties, then the Bible could come into the conflict not as a play-thing, but as in a contest of truth over against falsehood." Such an authority, which obviously meant the Roman magisterium, could exercise "an almost invincible strength over the two parties, so that one would surrender or that both would be reconciled to each other." As it was, however, "Their independence makes it impossible to find a solution to their quarrel, both because they lack a central religious authority and because they lack

moral honesty, which is itself a consequence of not having a central religious authority."¹¹

A conservative Roman Catholic solution to American problems in the use of Scripture hardly seems like a solution that could be promoted today. To make it work, a massive campaign would be required to convince Americans both that the Bible should be regarded as an authoritative norm for public life and that interpretation of the Bible should be guided by one particular Christian authority. Yet to contemplate a situation in which, as the Italian Jesuits put it, the Bible could be used "not as a play-thing, but as in a contest of truth over against falsehood," deserves, at least for citizens who believe in the beauty of truth and the peril of falsehood, a moment of calm reflection.

A very different kind of commentary on the American use of the Bible arose in the second half of the 19th century when Quebec Catholic leaders developed an extensive scriptural interpretation of their country. Here the commentary on the United States was indirect, but no less thought-provoking. These Catholic Québécois knew very well that many in the United States looked upon their own nation as, in Solomon Schechter's words, "a creation of the Bible," but they were not at all impressed with this American conceit. Rather, to them it was French Canada that deserved to be considered the cynosure of Providence and the antitype of biblical narrative.

This view, that "French America was nothing less than the new Israel of God," was promoted for the better part of fifty years by a number of prominent clerics and provincial authorities.¹² Their number included Mgr. Louis-Adolphe Paquet, who in 1902 delivered a memorable address to the Société-Jean Baptiste in which he applied Isaiah 43:21 ("This people have I found for myself; they shall shew forth my praise") to the French Canadians.¹³ Especially prominent in promoting a providential history of Quebec was the third bishop of Trois-Rivières, Louis-François Laflèche (1818-1898), who in 1865 and 1866 published a series of 34 articles in his diocesan paper that were then collected as a book entitled *Some Considerations on the Connections between Civil Society and Religion and the Family*.

Laflèche is particularly relevant for American examination because of how thoroughly he employed Scripture in setting out his conviction that "our mission ... [is] the extension of the Kingdom of God by the formation of a Catholic people in the Valley of the St. Lawrence." In making such assertions Laflèche ranged far and wide in Holy Scripture. By his public use of the Bible, Laflèche hoped to provide not only an inspiring vision for Quebec nationalism, but also a practical antidote against what he considered the gravest threat to Quebec society. That threat he called "la fièvre de l'émigration" to the United States, which he described as an "an epidemic no less terrible in a sense than the typhus attack of 1848."¹⁴

The theology driving Laflèche was an interpretation of Scripture that saw nationhood as the direct product of divine action. In his view, God's call of Abraham as described in Genesis chapters 12 and 13 provided a norm for all of human history: "each nation has received from Providence a mission to fulfill and a determined goal to reach."¹⁵ Biblical history as well as secular history showed, in addition, that God blessed or judged nations depending on how they fulfilled the mission given by God. In Laflèche's understanding, the exemplary record established by the founders and early martyrs of French Canada—Jacques Cartier, Samuel de Champlain, the pioneering Jesuit missionary Jean de Brébeuf, and Canada's first bishop, François Montmorency de Laval—had verified the sacredness of Quebec's destiny. On the basis of this scriptural theology, Laflèche then urged his readers to do their duty by not emigrating to the United States, as well as by supporting God-given authorities in family, government, and church. In presenting these opinions, Laflèche was a master in using the Bible evocatively, as also in salting what he wrote with a persistent biblical rhetoric shaped by both the Latin vulgate and the authorized French Catholic translation of the Bible.

For Americans, there should be great benefit in observing Laflèche and his French Catholic compatriots as they read the history of Quebec out of the sacred text. Serious internalizing of biblical narratives and themes has always been a multinational phenomenon. The conclusion that the Bible speaks directly to an individual nation's political history has flourished at different times

in Poland, Ireland, South Africa, Russia, and several other nations, as well as Quebec and the United States. At the least, realizing that such usage has taken place might key Americans to the fact that, what they have seen in the Bible about themselves, other nations—with less power and apparent influence—have just as easily found about themselves. At the most, putting the United States' own history of Bible usage in the context of other nations' having done the same thing might raise questions about the consequences of entertaining such interpretations. In the case of Catholic and French Quebec, the belief in a scripturally defined destiny would seem to have done less for good but also far less for evil than when the same convictions have been entertained in the United States.

To move from Quebec Catholic opinion to the opinions of American Jews is to remain at a margin defined by ethnicity and religion but to relocate the margin geographically closer to the American center. Jewish organizations do certainly continue to be understandably nervous about efforts to define the United States as a Christian nation, Jewish voters shy away in droves from appeals by the Republican Party featuring "biblical values," and influential Jewish spokespersons regularly protest against any trespassing of the divide between church and state. At the same time, it is noteworthy that from the founding of the nation, a prominent strand of Jewish opinion has embraced the proposition that the United States can be identified as an unusually biblical nation. Thus, David Gelernter recently wrote in *Commentary* to praise what he calls "Americanism" and to claim that "the Bible is not merely the fertile soil that brought Americanism forth. It is the energy source that makes it live and thrive."¹⁶

More often, however, ambiguity has prevailed in Jewish assessments of the Bible and American life. Thus, in the 1850s, Rabbi Isaac Meyer Wise of Cincinnati spoke out against the practice of requiring readings from the King James Bible in the public schools, but Wise also in 1854 published a book, *History of the Israelitish Nation*, in which he suggested that American principles of democratic republicanism had been adumbrated in the Hebrew Scriptures.¹⁷

The tension between Jewish identity and American identity also defined the context in which Solomon Schechter expressed the opinions with which we began. Commentary from Schechter is especially interesting, since his wide range of experience before coming in 1902 to the United States and the Jewish Theological Seminary included birth and early years in Romania, education in Poland, Austria, and Germany, teaching assignments at Cambridge and the University of London, and much esteemed work on ancient biblical texts in Egypt. The great impression made on Schechter by reading Abraham Lincoln's Second Inaugural Address as a youth in Focșani, Romania, perhaps in a Yiddish translation, may have influenced his later views, for Schechter reported that when he contemplated the sentences of this address that I quoted earlier, he could "scarcely believe that they formed a part of a message addressed in the nineteenth century to an assembly composed largely of men of affairs." Instead, Schechter imagined himself "transported into a camp of contrite sinners determined to leave the world and its vanities behind ... , possessed of no other thought but that of reconciliation with their God."¹⁸

A fuller account of what Schechter had to say in defending the biblical character of the United States is particularly pertinent, since his words from 1903 were spoken when Schechter himself was actively supporting Jewish efforts to end Christian Bible-readings in New York public schools, when he was working to establish an independent network of private Jewish day-schools, and when he was offering full support to the Jewish Publication Society's efforts at producing its own translation of the Hebrew Bible.¹⁹

Given these activities, Schechter's willingness to assert that "this country is, as everybody knows, a creation of the Bible" deserves careful attention.²⁰ First, he suggested that it was "particularly the Old Testament" that gave the United States its biblical character. Then he expanded upon problems he saw when Americans took such a conviction seriously—including an "excess of zeal," a spate of "caricature revelations," and the presence of "quacks" who "create new Tabernacles here, with new Zions and Jerusalems." Schechter was using a Jewish vocabulary, but students of America's churches could describe all of these excesses, and more, in any fair-minded account of how American Christians have expressed their zealous attachment to Scripture.

Yet though Schechter was willing to acknowledge problems in the Biblio-centric character of the United States, even more did he want to defend that character. He was, thus, pleased that trust in the Bible was standing up well against what he called "all the destructive tendencies, mostly of foreign make." And he was convinced that, despite genuine difficulties, "the large bulk of the American people have, in matters of religion, retained their sobriety and loyal adherence to the Scriptures, as their Puritan forefathers did."

Schechter's final point in praising the biblical character of the United States came back, however, to the Bible rather than to America. For his audience in New York City in 1903 he wanted to stress that they were celebrating the foundation of "a *Jewish* Theological Seminary." As he explained what such a foundation meant, Schechter spelled out in great detail how it would be appropriate for ancient Jewish teaching to adapt to the American context—by, for example, respecting American democratic traditions. Yet, in the end, Judaism was more important than America: "Any attempt to confine its activity to the borders of a single country, even be it as large as America, will only make its teachings provincial, narrow and unprofitable." Rather, the point of a Jewish theological seminary must be "to teach the doctrines and the literature of the religion which is as old as history itself and as wide as the world." An American setting for studying Judaism was important precisely because of how much Bible had gone into the shaping of the United States. But because the study of Judaism took in all of history and implicated the whole world, it, rather than the United States, had to remain the highest concern.

To those who downplay the importance of scriptural grounding for the American experiment, Schechter would appeal for a more positive assessment of what biblical convictions have contributed to American history and American ideals. To those who focus only on excesses of Christian imperialism in American history, he would claim—as a Jew—that this Christian heritage has provided an unusually commodious home for Judaism to thrive. But to those who equate the Bible and America, he would assert that because Scripture embraces all of history and all of the world, it must be able to assess, evaluate, and even judge the United States rather than the reverse.

When now we turn to African American understandings of the Bible and public life, we come much closer to the center. Yet because of the particular circumstances of African American existence, we are also approaching the most persistently marginalized of major American populations.

The great national confusion that bore down upon African Americans with special weight was once well described by David Brion Davis: "In the United States ... the problem of slavery ... had become fatally intertwined with the problem of race."²¹ Quite apart from its devastating impact on economics and politics, the confusion spotlighted by Davis between race and slavery profoundly affected Christian interpretations of Scripture during the first decades of nationhood. From the early 1830s onwards a great flood of authors labored intensively to interpret the many scriptural passages that seemed simply to take slavery for granted as a natural part of society. By contrast, far less attention was devoted to what the Bible affirmed, also in many passages, about the equality of all races and peoples before God.

For African American Bible believers, the result was doubly unfortunate. On the one hand, they could see more clearly than any of their peers that studying what the Bible had to say about slavery could never illuminate the American dilemma unless the Bible was also studied for what it had to say about race. On the other hand, because of the racist character of American public life, including prejudices about which publications had to be noticed and which could safely be ignored, the considerable writing that African Americans produced on the Bible and slavery received almost no general attention.

Despite this disadvantage, black Americans in the antebellum decades regularly offered their own forceful arguments arising from a universal application of scriptural teaching. As an example, the *Appeal ... to the Coloured Citizens of the World* by David Walker, a free black from Boston, which was published in 1829, used the Bible extensively in crafting a powerful manifesto. In one of the many contrasts Walker drew between the universal teachings of Scripture and its particular use by

Americans, Walker referred to the "Great Commission" from Matthew 28:18-20, where the resurrected Christ sent out his followers to "teach all nations ... to observe all things whatsoever I have commanded you." Walker berated his white readers with a challenge: "You have the Bible in your hands with this very injunction—Have you been to Africa, teaching the inhabitants thereof the words of the Lord Jesus?" No, far from it. Americans "entered among us, and learnt us the art of throat-cutting, by setting us to fight, one against another, to take each other as prisoners of war, and sell to you for small bits of calicoes, old swords, knives, etc. to make slaves for you and your children." To Walker, such behavior was a direct contradiction of Scripture: "Can the American preachers appeal unto God, the Maker and Searcher of hearts, and tell him, with the Bible in their hands, that they made no distinction on account of men's colour?"²²

A particularly intriguing example of African American biblical interpretation that followed in the train of David Walker by appealing to the universal norms of Scripture came early in the motion picture era, more than half a century after the constitutional prohibition of slavery. The huge success of D. W. Griffith's *Birth of a Nation*, which was released in 1915 as a cinematic version of the Rev. Thomas Dixon's novel *The Clansman*, posed a particularly compelling challenge to African Americans and a small number of whites who agreed with them that this film represented an egregious example of the worst kind of public racism. Several times in *The Birth of a Nation* biblical words or images were used to make a point about the degeneracy of African Americans and the triumph of the noble Ku Klux Klan over the despicable regimes of Reconstruction. Most dramatic was the movie's closing scenes that mixed visions of civilized whites triumphing over bestial blacks with apocalyptic images of Jesus coming to establish a millennial reign of joyful peace.

In response to these provocations, leaders of the National Association for the Advancement of Colored People promoted plans with other interested parties to produce their own film to counter what had appeared in *The Birth of a Nation*. Out of this effort eventually came a movie directed by John W. Noble, entitled *The Birth of a Race*, which was released in 1919. While neither an artistic nor commercial success, this film did offer a very different understanding of the Bible and its teachings.²³

Like *The Birth of a Nation*, *The Birth of a Race* eventually made a series of grand statements about American patriotism. But most of the film—70 of its 90 minutes—was devoted to four biblical episodes: the creation of Adam and Eve, Noah and the flood, Moses and the Exodus from Egypt, and the life and passion of Jesus. Throughout, the Bible was referenced as the charter of "Equality" for all humanity. Thus, Noah's family, which for many Americans had provided the source for a racist exploitation of the Curse of Canaan, was described in this film as living together harmoniously; Moses was given the movie's greatest block of time as the one who called for "the liberation of his people"; and as head shots of listeners from Africa, the Far East, and Europe flashed on the screen, Jesus was portrayed as teaching "all races ... Christ made no distinction between them—His teachings were for all." Christ's passion, moreover, was portrayed as Roman retribution against Jesus' effort to teach "equality instead of slavery."

Even in the film's last 20 minutes, with its rapid jumble of Christopher Columbus, Paul Revere, signers of the Declaration of Independence, Abraham Lincoln, and racially integrated troops marching off to World War I, a universal message predominated. With dubious theology, but a clear intent to maintain the film's major themes, it described Lincoln's assassination as kindling "the torch of freedom—which today is the Light of the World." In a word, where *The Birth of a Nation* used race as a device for identifying heroes and villains, *The Birth of a Race* used the word in its more general sense of encompassing all people.

This African American usage of the Bible echoed much of the standard patriotic usage of white Americans. Where it differed was in the contention that the race singled out for special divine consideration in Scripture was the human race.

I hope it is clear from this brief attention to four sets of marginal opinions that the question of the Bible in American public life looks very different, depending on the angle from which the question

is viewed. To foreign Roman Catholics during the Civil War, to Quebec nationalists of the 19th century, to American Jews in the first generations of immigration, and to African Americans in the period before the exercise of full civil rights, the Bible was held to be a living book, and it was held to be relevant to the United States. But it was not relevant in the way that those at the center of American influence—be they Bible believers or Bible deniers—felt it was relevant. Another essay—or rather a long book—would be required to move from description to prescription concerning how the Bible should *now* be put to use, but let me attempt, in conclusion, a cautious excursion into the realm of the normative.

For this purpose, I would like to use a statement from the translation committee of the New Revised Standard Version, chaired by the venerable Bruce M. Metzger of Princeton Theological Seminary. Its perspective sets out an essential beginning point:

In traditional Judaism and Christianity, the Bible has been more than a historical document to be preserved or a classic of literature to be cherished and admired; it is recognized as the unique record of God's dealing with people over the ages. The Old Testament sets forth the call of a special people to enter into covenant relation with the God of justice and steadfast love and to bring God's law to the nations. The New Testament records the life and work of Jesus Christ, the one in whom "the Word became flesh" as well as describes the rise and spread of the early Christian Church. The Bible carries its full message, not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand what God is saying to them.²⁴

From the angle provided by this statement, let me propose three premises arising from my own convictions and then three political implications:

Premise 1: In the terms of the NRSV statement, the Bible is true for all people in all times and in all places.

Premise 2: Therefore, the Bible can never be the possession of only one modern nation or of only one faction within a particular nation.

Premise 3: While everything in the Bible can be construed as political, politics can never exhaust, equal, or contain the message of the Bible.²⁵

Implication 1: American society would be immeasurably poorer if it was no longer possible to bring the universal message of Scripture to bear on the particulars of American public life as did Abraham Lincoln and Martin Luther King, Jr., with such memorable effect.

Implication 2: Narrow use of the Bible for partisan political advantage violates what the Bible itself says about the dignity of all human beings under God and also what it says about political power as a stewardship bestowed by God for the maintenance of order, the guarantee of justice, and the care of the powerless.

Implication 3: Given the current American situation, the only hope for using the Bible in public life that conforms to the Bible's own message is to employ it humbly, wisely, and on behalf of all people.

Mark Noll is McManis Professor of Christian Thought at Wheaton College. This essay is adapted from a lecture that he gave in April as the Maguire Fellow in American History at the Library of Congress.

1. Solomon Schechter, "The Seminary as a Witness" (April 26, 1903), in *Seminary Addresses and Other Papers* (Burning Bush Press, 1959 [orig. 1915]), p. 48.

2. "An Address in Denver on the Bible," and "Wilson to Mary Allen Hulbert Peck" (May 7, 1911),

The Papers of Woodrow Wilson, Vol. 23, 1911-1912, ed. Arthur S. Link (Princeton Univ. Press, 1977), pp. 15, 11.

3. Quotations in the following paragraphs are from Martin Luther King, Jr., *I Have a Dream: Writings and Speeches that Changed the World*, ed. James Melvin Washington (HarperSanFrancisco, 1992), pp. 102-06; and "Second Inaugural Address," *The Collected Works of Abraham Lincoln*, ed. Roy P. Basler, 9 vols. (Rutgers Univ. Press, 1953), Vol. 9, pp. 332-33.

4. The following categories are adapted from Joseph R. Fornieri, *Abraham Lincoln's Political Faith* (Northern Illinois University Press, 2003), pp. 38-69.

5. For a discussion, see William R. Hutchison, *Religious Pluralism in America: The Contentious History of a Founding Ideal* (Yale Univ. Press, 2003).

6. See "Should Boykin Get the Boot?" *Modern Reformation*, January/February 2004, pp. 5-7; Martin E. Marty, "A Guy Named Satan," *Christian Century*, November 15, 2003, p. 47; and Lexington, "A Tale of Two Faces," *The Economist*, October 25, 2003, p. 32. Quotations are from *Modern Reformation*.

7. Robert Kuttner, "What Would Jefferson Do?," *The American Prospect*, November 2004, p. 31.

8. Henry Van Dyke, "The Character and Influence of Abolitionism," in *Fast Day Sermons: or the Pulpit on the State of the Country* (Rudd & Carleton, 1861), p. 137.

9. Augustin Cochin, *The Results of Slavery* [a partial translation of *L'abolition de l'esclavage* by Mary L. Booth] (Walker, Wise, 1863), p. 299.

10. K. A. von Reisach, "Il Mormonismo nelle suo attinze col moderno Protestantismo," *La Civiltà cattolica*, ser. 4, vol. 6 (May 19, 1860), pp. 394, 396, 397.

11. Anon., "La disunione negli Stati Uniti," *La Civiltà cattolica*, ser. 4, vol. 9 (February 2, 1861), pp. 317-18.

12. The phrase is from Gabriel Dussault, *Le CurÉ Labelle: Messianisme, utopie et colonisation au Québec 1850-1900* (Montreal: Hurtubise HMH, 1983), p. 61. This book provides a useful introduction to one of the key promoters of such ideas. My own treatment of this general subject, however, is most heavily indebted to the arguments, historiography, and bibliographical references found in Preston Jones, "A Most Favoured Nation: The Bible in Late Nineteenth-Century Canadian Public Life" (Ph.D. diss.: Ottawa University, 1999).

13. On Paquet's speech, see Jones, "Most Favoured Nation," pp. 162-63.

14. Louis-François Laflèche, *Quelques Considérations sur les Rapports de la Société Civile avec la Religion et la Famille* (Saint-Jacques, Quebec: Editions du Pot de Fer, 1991 [orig. 1866]), pp. 71, 25, 35.

15. Ibid., pp. 41-42. A long quotation from Genesis is found in *Quelques Considérations*, p. 40, with pp. 37-40 presenting a full account of how early biblical history from Adam to Abraham anticipated the early history of Quebec.

16. David Gelernter, "Americanism—and Its Enemies," *Commentary*, January 2005, pp. 41-48 (quotation, p. 42).

17. Lance J. Sussman, "Reform Judaism, Minority Rights, and the Separation of Church and State," in *Jewish Polity and American Civil Society: Communal Agencies and Religious Movements in the American Public Square*, ed. Alan Mittleman, Jonathan D. Sarna, and Robert Licht (Rowman &

Littlefield, 2002), pp. 265-66.

18. Schechter, "Abraham Lincoln" (lecture on February 11, 1909), in *Seminary Addresses*, pp. 156-57.

19. For more details on these efforts, see Mark A. Noll, "The Bible, Minority Faiths, and the Protestant Mainstream," in *Minority Faiths and the Protestant Mainstream*, ed. Jonathan Sarna (Univ. of Illinois Press, 1998), pp. 200-04.

20. Quotations in the next paragraphs are from Schechter, "The Seminary as a Witness," pp. 48-50.

21. David Brion Davis, "Reconsidering the Colonization Movement: Leonard Bacon and the Problem of Evil," *Intellectual History Newsletter*, Vol. 14 (1992), p. 4.

22. David Walker, *Appeal, in Four Articles ... to the Coloured Citizens of the World*, ed. Charles M. Wiltse (Hill & Wang, 1965 [orig. 1830]), p. 42.

23. For an excellent treatment of this film, see Judith Weisenfeld, " 'For the Cause of Mankind': The Bible, Racial Uplift, and Early Race Movies," in *African Americans and the Bible*, ed. Vincent L. Wimbush (Continuum, 2000), pp. 728-42.

24. *New Testament with Psalms and Proverbs*, New Revised Standard Version (Cambridge Univ. Press, 1989), p. ix.

25. Apologies to H. M. Kuitert, *Everything Is Politics But Politics Is Not Everything* (Eerdmans, 1986)

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Dr. McElfresh told us several stories of Cartwright and Lincoln. In Chicago, at the general conference, Cartwright, with his immense stature, tall hat, and coat reaching to his heels, drew such a crowd that the police were about to arrest him for obstructing the streets. But he turned on them, and in thunder tones demanded that they should clear the crowd and let him have passage. In a general conference in New York, after a debate—during which he remained standing—with Dr. Hall, seeing that his antagonist was weakening, he suddenly shouted, 'Down with you!' and the doctor dropped into his seat as if shot, while the conference applauded and laughed. We fancy there would be small toleration for Cartwright's peculiar methods to day.

"The Lincoln stories were these: Near Clinton, in a great grove assembly, Douglas was speaking of the imputations made against him that he was in favor of the squatter sovereignty policy of Buchanan. He was disclaiming the charge, and had repeatedly and strongly said, 'They can not be reiterated; they can not be reiterated.' The presence of Mr. Lincoln was not known, but just then his tall and stooped form was seen to rise slowly from the audience. Douglas grew red, swallowed, and speedily shifted his ground. Lincoln gave notice that he would speak at night in the square. His rostrum was a dry goods box. Referring to the way that the 'Little Giant's' approach to any city, where he wished to gather a crowd, was announced by a cannon on board the train, Lincoln said: 'There is a passage, I think, in the Book of the Koran which reads: 'To him that bloweth not his own horn—to such a man it is forever decreed that by man his horn shall not be blow-ed!'—the last syllable shouted and accompanied with a doubling of the body, a sweeping gesture of both hands, and a broad, expansive smile."

Lincoln and the Bible.

By F. E. DAY, D. D.

He stands alone. Conscience with him was his life. In his younger manhood he entertained flippant infidel views, and unconfirmed authorities declare that he wrote a pamphlet against Christianity. If he did, the multiplied responsibilities of life changed his mind, and he became one of the most reverent lovers of God and servants of Christ this world ever knew. As to the Bible, he declared: "Believe as much of this book as you can reason out, and accept the remainder by faith, and you will live and die a better man." Down at the ground of things, where he settled great issues in life; in the secret counsels of his mind where he fought out the battles of principle and right; in the "holy of holies" of the human heart, where he talked with God and discerned the divine mind—there Lincoln was only another name for conscience. And the judgment of history so declares.

NO SCANDAL TO HIS NAME.

He stands alone. No scandal ever attached to his noble name, though his administration fell in the troublous times of the Civil War, and when public office was more of a private opportunity for gain than a public trust. In the fierce storms of bitter passion, when dishonesty swayed some of the mightiest, and unusual privileges of public expenditures were committed to the President personally, he stood in the clear light that beat upon his high place, and the critics of history, gazing, cry, "Father Abraham!"

He stands alone! Stern authority never mastered the love that poured out sympathy, and unlimited power did not

make him a selfish despot. With him, life was the Nation, his fellow man and his God, and whether as commander-in-chief of the military forces of the republic, the statesman directing the policies of a Nation in its baptism of fiery trial, or the lover of suffering slaves and the heart-broken mothers, he was the same dear heart that uttered the unapproachable words: "I have sought never to plant a thorn in the path of any man."

MIRACLE OF A CENTURY.

He stands alone—the miracle of the nineteenth century! No theory is possible on natural grounds to explain his great career. The Kentucky cabin did not offer promise of the Nation's White House. The orphaned boy did not prophesy the statesman destined to sway the greatest thinkers of his times, nor the commander-in-chief of the mightiest armies ever mustered since Xerxes marched his Persians to the Hellespont. The country postmaster, carrying his mail in his hat, gave no suggestion of the martyr whose death would make the Nation weep. The circuit lawyer of the Sangamon bottoms would not have been singled out as the future leader who should some day rival Washington, and within half a century following his tragic end, by the fame surpassing any human character, call as mourners to his memory the multitudes whose armed hosts fought his armies and whose mad sympathizer slew him. Out of all question, with the exception of Jesus Christ, Lincoln is

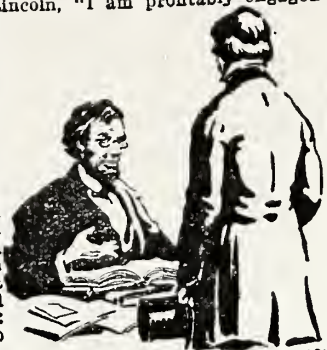
the climax of humanity, and when he died, as the heart-broken Stanton said: "He belongs to the ages now!"

Lincoln and the Bible

His intimate friend, Judge Joshua Speed, who was skeptically inclined, says he once called on Lincoln and found him reading the Bible.

"Yes," said Lincoln, "I am profitably engaged in reading the Bible. Speed, take all of this book on reason that you can, and the balance on faith, and you will live and die a better man."

In replying to a delegation of colored people from Baltimore who had just presented him with a large, beautiful Bible, he said: "In regard to the great Book, I have only this to say, that it is the best gift that God has given to man. All the good from the Savior of the world is communicated through this Book."



See also P. Bulletin



Abraham Lincoln

. . . and . . .

The Bible

It is stated that the mother of Abraham Lincoln taught him his letters and also to read out of the Bible. While his parents were poor, they were also Christians and he received that heritage from them. In his later life he referred to "My angel mother."

His love for and acquaintance with the concise and beautiful English contained in Holy Writ has been credited as the source of his own literary style. What other public man ever used in his writing and speeches so many direct quotations from the Bible?

He contributed to the funds of the Sangamon County Bible Society as is shown by a page in the records of that organization, in which the pledges of citizens of Springfield and Sangamon were kept, with rulings opposite their names and for three consecutive years the spaces for each year opposite his pledge for One Dollar, was marked "paid." In few instances the amount given was more than One Dollar. This was in the 1840's, while Augustus C. French was Governor of Illinois and during that time was also president of the Sangamon County Bible Society. During his term the society was quite active and forwarded as much as a thousand dollars a year to the American Bible Society, of which it was an auxiliary.

Abraham Lincoln and the Holy Bible

Above Everything Else That He Knew, Lincoln Knew
That the Most Famous Speeches Ever Delivered Were
Parables Told to the Plain People, and That the Undying
Illustrations Are Drawn from Daily Life

By ROLAND RINGWALT



LINCOLN continually surprised friends and foes. He seemed to know what was important to know, but how he reached his conclusions puzzled the critics. The schools of his early days were few. He was not a college man. He was not trained in a city of large libraries. But he thought as deeply as any of his great predecessors and his papers are models of style.

Old World courts, Harvard college, the traditions of the Massachusetts bar and the training of cabinet life all show in the life of John Quincy Adams. West Point, the campaigns in Mexico and the war of the Crimea were factors in the making of George B. McClellan. But the rail splitter wrote messages better known than those of Adams, and McClellan never rose to the heights of the Gettysburg speech. Yet no man writes or speaks by magic. Lincoln had gathered material for the needs of his public life. We cannot believe that a great statesman is formed by haphazard any more than we can believe that Newton guessed his way to gravitation.

It may be that Lincoln drew more from the Scriptures than any other statesman of his time. We might say that some things known to nearly everyone who can read are known by some superficially and by others known to mental and spiritual purpose.

A thousand boys as poor as Abraham Lincoln might grumble that they could not go to college. Everybody knows that a man in Midian went out in the morning to water and feed the flock, stayed there during the lonely day, led the flock back at night and went through that solitary round for many years. Probably there is not one man in a million except among the illiterate who does not know that, and yet there are thousands who have never taken the life of Moses as a proof that one can think in a wilderness. Lincoln, we may be sure, did think of the wearisome training of the greatest of the ancient lawgivers.

EXPLAINS ITSELF

If we should say that the noblest songs of the soul ever heard came from the lips of a cowboy there are men and women, plenty of them, who would answer: "I had never thought of that." No explanation would be necessary. The statement explains itself. But the youths who complain, the youths who are jealous because somebody has won a scholarship, the youths who tell us that they never had a chance, do not grasp the

fact that David's conservatory was a hill-side and his post-graduate school the cave into which Saul chased him. Add to the examples of Moses and David the eloquence of Amos, the herdsman of Tekoa. Lincoln could see that these lives prove something. Myriads have never made application of such lives.

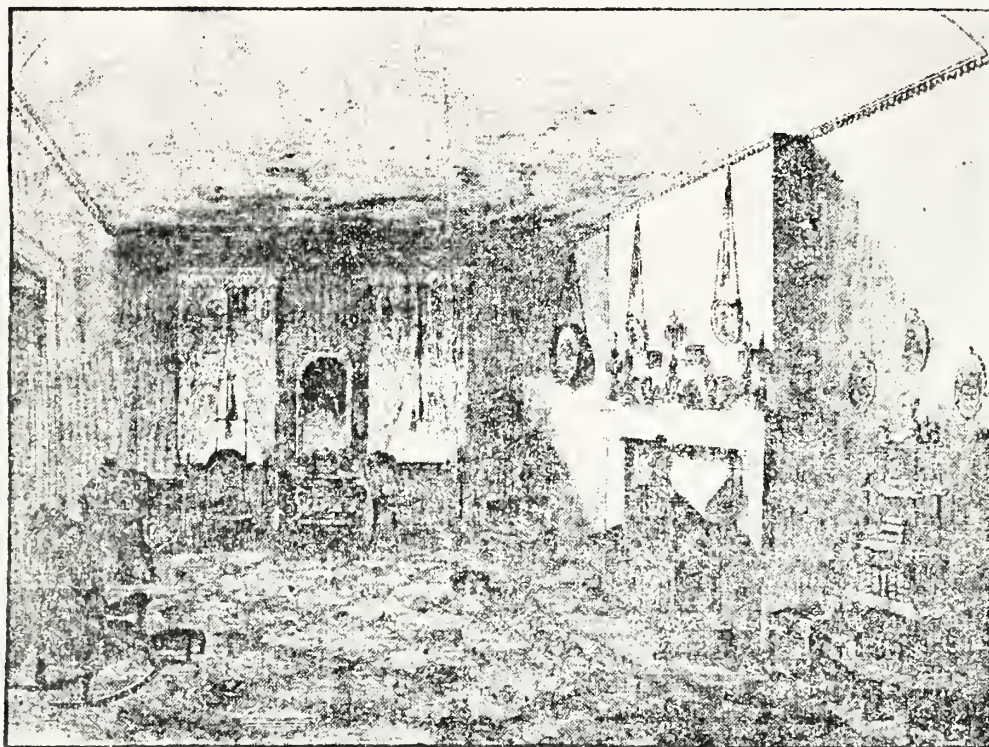
A young man who shirks his studies but can make a plausible excuse for his neglect may tell us that he would like to visit the famous libraries of Europe. Then he might, so he says, produce something. Then he might explore documents. Of course, this is all humbug; if he wastes his time here he would do the same in Athens or Rome. He knows that the rise of a monarchy, the jealousies of a court, the plots against a throne, the strength of a popular monarch and the disputes over the succession are recorded for us in the accounts of Saul, David and Solomon. Every country has its own histories, but the man who has studied these three reigns is ready to begin any line of historical reading. All this is well known, but it is not applied by everyone as it was by Abraham Lincoln. If young men loafing over a silly novel tell us that they are sorry that they cannot afford to buy a good edition of Gibbons' "Decline and Fall of the Roman Empire," they merely wish to excuse their laziness. They all know that the histories of the Hebrew monarchs bring out all the best and all the worst that the chronicles of any land can show.

MAKERS OF EPIGRAMS

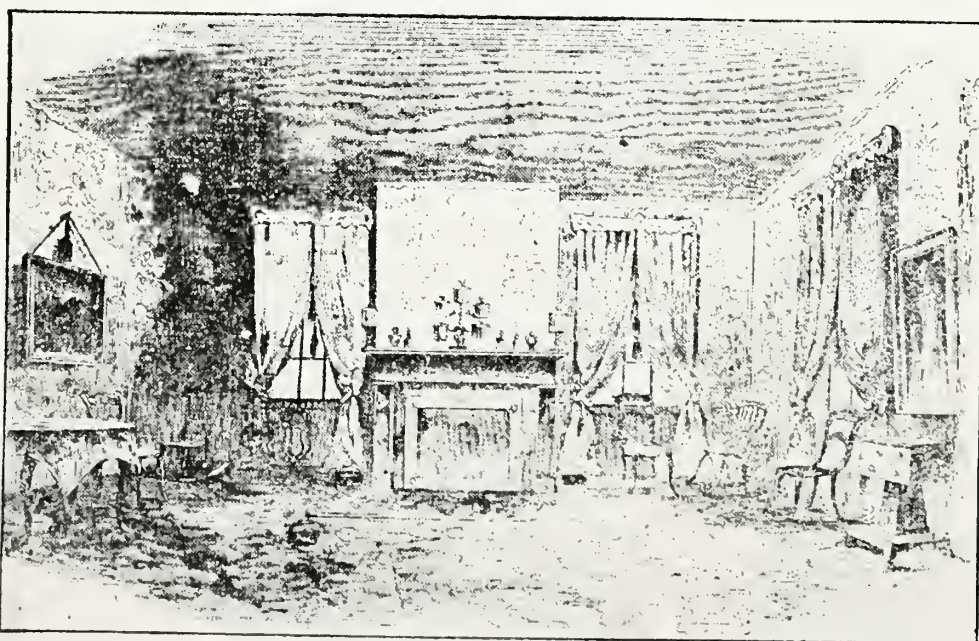
In every country and in every age there have been makers of epigrams. There have been wise men who could in a sentence voice what the foolish could not say in an hour. All over the world the proverbs of Spain are famous, partly because to the most sententious thought of Spain they add the cream of Moorish and Hebrew minds. Scholars have given years to gathering, comparing and translating the proverbs of different nations. Abraham Lincoln knew that the best of all these collections was that which contains the proverbs of Solomon. There he read the undying counsels of prudence and rectitude. There, too, he saw the proof of human inconsistency, for the king whose wisdom has instructed mankind was a poor guide for himself. Lincoln's readiness for all emergencies may have been, in a measure, due to his acquaintance with the proverbs that fit every case that comes before the great bar of human life.

From time to time a king, a statesman, a philosopher, grows weary of life's formal

round and tells of his disappointments or grievances. "Youth is a blunder, manhood a struggle, old age a regret," was the pessimistic speech of one of Lord Beaconsfield's characters. Burke had some of its melancholy. Lord Clarendon's narrative is a sad one. All men have their times of depression or murmuring and a few have the pow-



Front Parlor, Lincoln's Home, Springfield, Ill.



Sitting Room, Lincoln's Home, Springfield, Ill.

er of making their old grudges dramatic. But the marvelous book of this kind is the book of Ecclesiastes. One who has read, marked, learned and inwardly digested those twelve short chapters is qualified to read any memoirs or diary of a dethroned prince or an exiled prelate. In Lincoln's childhood the once masterful Federal party had drawn its last breath. In his youth the younger Adams had won the Presidency only to be swept out of his seat by the returning tide. Lincoln had seen the incoming of Van Buren, and his outgoing four years later. He knew how chagrin had eaten into the heart of Daniel Webster. He knew how the adverse currents had wrecked the plans of Clay and Calhoun. He had seen the crowds that gathered to hear Winfield Scott, and his own heart had nearly burst when Scott's defeat swept the Whig party from the field. Whatever a Swift, a Chalmers or a Napoleon might wish to say, the book of Ecclesiastes had said.

THE BOOK OF JOB

Before the manuals of modern science, before Newton or Bacon, stands the imperishable book of Job. There is the wonderful saying that God hangeth the world upon nothing. There is the question: "Canst thou send lightnings, that they may go, and say unto thee, 'Here we are?'" There, long before Copernicus, are thoughts on astronomy; there, more than twenty centuries before Cuvier, is a biological line of questioning. Lincoln, if far from a scientific institute, had the book of Job at his elbow.

In prophecy he could see the grandeur of patience and endurance. He knew that all nations have their masters of correspondence; but that the greatest of all letter writers was St. Paul, who made tents by day and wrote by night, or who, if he had a day of leisure, might spend it in a cell. Above all, Lincoln knew that the most famous speeches ever delivered were parables told to the plain people. From the seed in the field, from the tares and the wheat, from the leaven in the meal, from the fisherman's net, from the vine and fig tree, from the lost sheep and the prodigal son he

learned that the undying illustrations are drawn from common, everyday life.

Law and history, argument and entreaty, logic and passion, all these Lincoln found in the sacred books written of old time for all time.

Among the books written

- Barton Soul of A. L.
Maynard A. L. a Spiritualist
Fitzgerald: A. L. Was a "
Hobson: The Master and His Servant
Kil(L. Man of God
Warren L. as a Spiritual Influence
Johnstone A. L. The Christian
Chapman, Latest Light on A. L.
Martin - A Defence of L. Mother
Peters - A. L.'s Religion
Guerson - A. L. The Practical Way
Lewis - L. the Freethinker.

